The Churchman.

REV. WILLIAM WALTON, A. M., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XIX. NO. 2.—WHOLE NUMBER 938.

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Daily Public Worship.

"The Order for *Daily* Morning Prayer."

"The Order for *Daily* Evening Prayer."

"The Psalter shall be *read through once every month.*"

"The Old Testament is appointed . . . so that *the most part thereof* will be read, *every year, once.*"

"To know what lessons shall be read *every day,* look," &c. &c.

"The Litany, or General Supplication, to be used after Morning Service, on Sundays, *Wednesdays,* and *Fridays.*"

"This Collect is to be repeated *every day,* with the other Collects in Advent, until Christmas-Day."

"This Collect is to be read *every day* in Lent."

"Upon the Sundays and *other Holy-Days,* shall be said all that is appointed at the Communion, unto the end of the Gospel."—*Book of Common Prayer.*

"One day in Thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of ungodliness."—*Psalm lxxxiv.* 10. 11.

PUBLIC WORSHIP is celebrated, every Week-day, in this city, as follows:

In TRINITY CHURCH, ... At 9 A. M. and 3 P. M.
In ALL SAINTS' CHURCH . . . . 8 "
In ST. LUKE'S CHURCH (Sundays incl'd) 8 "
Evening Service on Fridays, at 3 P. M.
In ST. CLEMENT'S CHURCH . . . . 9 "
In CALVARY CHURCH . . . . 8 " and 6 P. M.
In CHURCH OF THE ANNUNCIATION . . 9 " and 4 "
In CHURCH OF THE HOLY COMMUNION . 7 1-2 and 6 "
On Fridays, evening Prayer, with Lecture, at 7 1-2 "
In CHURCH OF THE CRUCIFIXION . . . . 8 A. M.
In EMMANUEL CHURCH . . . . 9 " 7 1-2 "
In CHURCH OF THE HOLY APOSTLES . . 9 " 6 1-2 "
In GRACE CHURCH, Brooklyn Heights, 8 1-2 4 1-2 "

Calendar for March.

11 Third Sunday in Lent.
18 Fourth Sunday in Lent.
25 Fifth Sunday in Lent—The Annunciation of the Blessed Virgin Mary.

APRIL.

1. Sunday next before Easter.
2. Monday before Easter.
3. Tuesday before Easter.
4. Wednesday before Easter.
5. Thursday before Easter.
6. GOOD FRIDAY. (Proper Psalms instead of Psalms for the day.)
7. Easter Even.
8. EASTER DAY. (Proper Anthems—printed immediately before the Collect—instead of "Venite Exultemus"; and Proper Psalms instead of the Psalms for the day.
9. Monday in Easter Week.
10. Tuesday in Easter Week.
15. First Sunday after Easter.
22. Second Sunday after Easter.
25. St. Mark the Evangelist.
29. Third Sunday after Easter.

Poetry.

For the Churchman.

St. John the Evangelist.

"I, John was in the isle that is called Patmos, for the Word of God, and for the testimony of Jesus Christ. I was in the Spirit....And behold a door was opened in heaven; and the voice....as of a trumpet....said, Come up hither, and I will show the things which must be hereafter."—Revelations, i: 9, and iv: 1.

Far-visioned Seer! on Patmos' rugged isle
Stern nature round thee scenes repulsive spread:
But Spirit-rapt, thine eyes, upturned, o'erhead
Beheld heaven's gates unbarred. Grace, with a smile,
Bade thee to enter and the pains beguile
Of exile for Christ's name encountered:
Wondrous Apocalypse! the curtain dread
That veils the future parts, and lo! defile
Before thee visions strange of things to be
In mystic symbols, closed by victory
Won by that white-horsed Warrior, the True Word,
Over the Beast and his proud pageantry:
Next peace millenial on thee gleams, and, stored
With gems and lustrous gold, the city of the Lord.

Matteawan, 27th Dec., 1848. J. J. R.

For the Churchman.

Life's true End.

"Not slothful in business, fervent in spirit, serving the Lord."—Romans, xii: 11

"The words of the Lord Jesus....it is more blessed to give than to receive."—Acts, xxi: 35.

To get, to give, what words more clear express
The end at which our life on earth should aim
Unceasing, as the hunter tracks his game
Through meadows smooth, or tangled wilderness?
Wisdom to win exploring dark recess
Or climbing arduous height, with such fair name
As power and influence wait on, and just claim
To golden treasure: nor meanwhile the less
To grasp those glorious hopes of future good,
Of which earth's joys dim shadows should be viewed,
This is but part: our light must shine abroad;
Our station shelter others; clothing, food,
Our wealth provide the needy; to the Lord
Our faith bring wanderers, drawn by love's sweet cord.

Matteawan, 18th Jan., 1849. J. J. R.

Selected Matter.

Filial Duty:

A SERMON DELIVERED IN TRINITY CHURCH, PITTSBURGH, ON THE FIRST SUNDAY AFTER CHRISTMAS, DEC'R 31ST, 1848.—BY GEORGE UPFOLD, D. D., THE RECTOR.

"And he went down with them, and came to Nazareth, and was subject unto them.—*Luke* II. 51.

The mystery of the Incarnation, is the glorious theme, to which the Church, in her annual course of instruction, continues to direct our meditation. Adorned in her beauteous garments, she protracts her season of devout gladness; and the exultant strains with which, on the Festival of the Nativity, she hailed the "rising of the Sun of righteousness with healing in his wings," and celebrated the marvellous grace by which "the Word was made flesh, and dwelt among us," are prolonged in her appointed service to-day. Recounting the infinite love of the Father in "sending forth his Son, made of a woman," our Mediator and Redeemer, she reiterates as her salutation "the good tidings of great joy to all people—unto you is born a Saviour, which is Christ the Lord," and invites her children to laud and magnify anew the Omnipotent Giver, and the "unspeakable Gift," in the responsive song of the seraphs, "Glory to God in the highest, and on earth, peace, good will towards men."

In this extended commemoration of the "great mystery of godliness, God manifest in the flesh," we are led, however, to advance a step in the contemplation of our blessed Lord in his human nature. From his birth of a virgin mother at Bethlehem, with its circumstances of mingled humiliation and triumph, we pass to the prominent events of his infancy and childhood: wonderful and significant events, which, proving his perfect humanity, afford convincing indications of his indwelling divinity, and are refulgent with "the glory as of the only begotten of the Father." Conspicuous among these, are the remarkable occurrences connected with his visit to Jerusalem with his parents, at twelve years of age, which are succintly related in the second lesson of this morning's service. In them we clearly discern in the child Jesus indubitable evidence of the God incarnate—the Godman; and in his conversation with the doctors in the temple, as well as in the impressive example of filial obedience he exhibited as recorded in the words of the text, we particularly perceive the budding forth of that prophetic office, which, much as some are wont to disparage it and its results, the preceptive instruction of our Lord, was an essential part of his divine mission.

It is to this example of a social duty of the first importance, after some few preliminary remarks on the prophetic office of our Redeemer, that I propose to direct your attention on the present occasion.

"And he went down with them, and came to Nazareth, and was subject unto them."

Our blessed Lord, my brethren, came on earth and assumed our nature, not only as a priest and victim to offer himself a vicarious sacrifice for the sins of the world, but also as a Prophet, to instruct the world in righteousness, and shew the subjects of his redeeming grace how to improve that grace to their everlasting salvation. He "dwelt among us," not only to suffer and die in our stead, "the just for the unjust, to bring us unto God," but to teach us how to live, so as to live with him for ever; how to serve him, our Prince and Saviour, so as to serve him acceptably, and approve ourselves his faithful and obedient servants in all things, "now, in the time of this mortal life," so that when "he shall come again in glorious majesty to judge both the quick and dead," we may, through him, "rise to life immortal."

And this preceptive teaching of our Divine Master, was full as necessary as his great propitiatory sacrifice, and the doctrines relating thereto For "the world by wisdom knew not God" morally, and "darkness covered the earth and gross darkness the people," in all that related to our duties and responsibilities as intelligent and accountable creatures. And light, the light of heavenly truth, the "wisdom from above," an authoritative revelation of the Divine will in these respects, was as much required, as was the interposition of a Mediator and Redeemer in atonement of our guilt and sin, and the mysterious and humbling truths it involves.

This necessity, however, and the meeting of this necessity, seems to be very much lost sight of by some who profess to call themselves Christians. They appear to disparage the moral teaching, the recorded results, in precept and example, of the prophetic office of our incarnate Saviour. The relative and social duties, the practical virtues of the Christian life, which are luminously, and authoritatively set forth and enjoined by him "who spake as never man spake," are regarded as forming no part, or only an inferior, and in comparison of certain speculative opinions which are technically called the doctrines of grace," a very insignificant part of religious instruction. Hence they are seldom or never adverted to, and their introduction into the public teaching of the ministry is looked upon with suspicion and distrust, if not denounced as "legal" and compromitting so called "evangelical truth."[*] But "the gospel of the grace of God," truly read, taken as a whole, and not in isolated portions and eclectically, to subserve a favorite system, clearly enjoins these duties, as much so as faith in its Divine Author, and in doctrinal truth, blending both together intimately and inseparably, as instrumental and conditional in appropriating and securing to ourselves the benefits of the finished work of our Redeemer. True, it represents the salvation of the sinner as the free gift of God in Christ, and teaches us, "not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and the renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life." Yet it as clearly represents and teaches that works are appointed us, and duties imposed, which, though not intrinsically meritorious, are essential to our salvation, and so essential that we cannot be saved without them, or in their wilful neglect: nay more, that though intrinsically devoid of any merit, because when done to the uttermost they comprise no more than our duty, still they will be made the measure of our final recompence. Thus in our Saviour's awfully impressive representation of the results of the future judgment, we are taught, that not only our deeds done in the body generally, but relative and social duties particularly, will be directly taken into account, and "inasmuch as we have, or have not done them," so will be our eternal reward or doom. Thus also, in immediate connection with an admonition to a social duty, and as an argument and motive "to adorn the doctrine of God our Saviour in all things," we read, "'for the grace of God that bringeth salvation hath appeared unto all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." We find, therefore, Christian morality, involving relative and social duties, as much insisted upon as Christian faith, nay, represented as the fruit and evidence of faith, without which faith is dead and worthless.

This morality it was, my brethren, that our blessed Lord, as our prophet, taught by precept and example, and therefore it behoves his ministers to teach it also, if they would fulfil their mission, and "declare the whole counsel of God." And this twofold instruction, the positive preceptive teaching of our Divine Master, and the exemplification thereof in his own life of spotless purity and integrity, from his cradle to his grave, touches every point of duty, every christian grace and virtue, every moral obligation, and leaves us without the shadow of an excuse for ignorance of "the will of God in Christ Jesus concerning us," for negligence, evasion, disobedience and sin.

Our Saviour, as the Prophet of God, began to develope that essential office in the economy of our redemption, as before intimated, in the very childhood of his humanity, when, at twelve years of age he accompanied his parents to Jerusalem, at the feast of the passover. And on this occasion it was, that he afforded the interesting and affecting example, which so strikingly displayed the awful loveliness of his character, in his filial obedience recorded in the text. Interrupted in what, as a Divine being, he knew to be, and so pronounced, his heavenly "Father's business," he hearkened with all docility, to the expostulation of his virgin mother, and instantly left the "doctors" in the temple in whose "midst" he was found "sitting, both hearing and asking them questions," and the admiring auditors who were "astonished at his understanding and answers," so superior to his years, and his social condition and advantages, and "went down with them," his parents according to the flesh "and came to Nazareth, and was subject unto them." It was a noble example, and it proleptically enforced what he afterwards positively "taught in his doctrine," the inalienable and powerful claims of parental care and love; the binding obligation of that command with promise, "Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee," and its significant reiteration in the extended record of the Divine Law, "Ye shall fear every man his mother and his father," in which, probably from the peculiar tenderness of the relation she sustains to the children which she hath borne, and her greater exposure, from the natural weakness of her sex, to their indocility and insubordination, there seems to be a designed precedence given to the mother. To "the child Jesus," his mother's word and wish were all sufficient; and subjecting himself as he did, instantly, without hesitation or murmuring to her expressed will, he taught most forcibly, and in a way which ought to tell on every christian child and youth, the imperative duty of filial reverence and obedience. And thus he developed an abiding social and relative obligation of our holy religion, which, in childhood is to be carried out in implicit submission to parental authority, and from which, in maturer years, in spirit at least, if not in letter, no engagements, no social position, no elevation of station or fortune, no conceivable circumstances do or can absolve us. It is a sacred obligation, which has its origin in God, and comes to us clustered about with motives and sanctions of the holiest and most affecting character. It is an integral part of the law of our spiritual life, is directly involved in the solemn vows and promises of our baptism, and constitutes a distinguishing and lovely feature of our practical piety. It is a principle, which, in its exercise, conduces, perhaps, as much as any thing else to the welfare and happiness of society in its several organizations, near and remote; and though weakened and impaired in influence by inherent sinfulness, and unfolded in its integrity and authority only in the gospel of Christ, it is found deeply rooted as an element of our common nature, is widely ramified throughout the whole moral and intelligent creation of God, and is the spontaneous prompting of every tender, generous, and noble heart.

This duty, my brethren, developed and sanctioned as we have seen in the beautiful and affecting example of "the child Jesus" though a subject in which all are naturally interested, inasmuch as filial obedience is an enduring obligation, which rests upon us as long as God in his goodness is pleased to spare its objects to us, the endeared authors of our being, is more immediately applicable to the young. And to such, in enlarging upon the topic, whether sheltered as yet beneath the parental roof, or temporarily separated from parents and home for purposes of education or business, the children and youth of my pastoral charge, the remarks I have to offer will be particularly addressed. And there seems to be, in the existing state of society among us, cogent reasons, and an urgent necessity, for availing myself of this opportunity to address them on the subject, and declare this integral and important part of the "whole counsel of God." Insubordination, a restlessness under, and resistance of authority, appears to be very much the prevailing spirit of our age and country. And this insubordination not only characterises the general social life, but enters extensively into the domestic circle. There is a precocious independence observable in our children and youth, an indomitable self will, which, beginning with almost the first budding of intelligence, grows with their growth, and strengthens with their strength, and becomes a habit of mind and action antagonistic to that filial reverence and subjection, which the promptings of nature and the law of God teach them to cherish, cultivate and practice. We behold extensively, and with painful foreboding, parental authority trifled with, set at nought despised, derided, and the child changing place with the parent, acting the master, and exacting instead of paying deference and submission. Why this is so it is foreign to my present purpose to decide. That it is so, no one of ordinary observation can fail to discern. But, from whatever causes it springs, whether from morbid parental tenderness creating a weakness of indulgence, and a neglect of early systematic discipline and judicious moral culture; or from the prevailing *subjective* religion of the day, the religion of impulse and excitement, which is necessarily productive of indifference to the religious training of children; or from a perversion of the spirit of our free institutions of government, their associations and influence; it is an existing and a growing evil, which it is the province of the pastoral office to notice, warn against, and endeavor to counteract.

In what then, to pursue the subject, does filial duty consist, and how is it to be discharged? To enter into details, would far exceed the limits of a discourse from this place. Nor is it necessary. A sufficient answer for my present purpose may be given by adducing some of the leading and prominent principles involved in the obligation to "honor" our parents, "fear" and "obey them in the Lord." And I would observe as a general statement, and convenient classification of these principles, that filial obedience is to be rendered *in thought, in word,* and *in deed.*

Filial obedience is eminently a *mental* exercise, and ought to be a cherished habit of *thought,* and thus grow into and continue an *influential principle,* always available, always active and energetic. Children should ever hold their parents in inward reverence, think of them at all times, and under all circumstances, as their natural and necessary superiority demands, with profound respect, and deep and fervent affection, and honor and fear them in their inmost hearts. They should regard them as sustaining towards them the most tender, endearing, and beneficent of all earthly relations, as not only the authors of their being, but the truest, most disinterested, faithful and unflinching of friends; they who nurtured, sheltered and protected them in the feebleness and helplessness of infancy, and the comparative helplessness of childhood and youth; they to whom they are indebted, far beyond their ability ever fully to requite, for innumerable acts of kindness and charity, for the tenderest sympathy, for the most affectionate solicitude, and for the most unwearied and efficient care; and as such the objects of their unfailing and reciprocal gratitude and love. They should recognize and imprint on their minds, and familiarize with their thoughts, as an axiom, the capability of their parents from maturer experience, and a greater knowledge of the world and its ways, to counsel and advise them; their natural and indisputable right to do so; and the overpowering motives ever present and operative, from the very love they bear them, to counsel and advise, recommend and enjoin only what is for their good; and thus be induced to regard them, as an habitual feeling, with confidence, unmingled with the slightest suspicion or distrust, and receive their advice, their injunctions, and their reproofs too, with the restraints they may deem it proper to impose, in all kindness and docility, without a harsh, angry, or even petulant emotion. The intercourse of parents and children is a sacred intercourse, and on the part of the latter, everything in spirit and in act, in secret sentiment and outward manifestation, approximating to irreverence, suspicion, distrust, disrespect, and even undue familiarity, ought to be steadfastly resisted, as it springs up and begins to germinate in the mind, from the influence of a corrupt nature, combined with the insidious assaults of the Tempter, and put down with a firm and vigorous decision ere it passes into action; and an earnest and ever watchful solicitude employed in cherishing opposite sentiments, in cultivating and exercising feelings of kindness, tenderness, respect, veneration, and affectionate and truthful confidence.

Is it said, this cannot, as a general rule, be always literally practised? that parents sometimes put themselves by their own misconduct, beyond the pale of filial reverence and confidence? There are, indeed, instances which appear to constitute, and in degree do constitute, exceptions to the obligation; instances in which parents by vicious and scandalous conduct, and habits of evil living, seem to forfeit all filial affection and respect. I say *seem* to forfeit: for even in such instances it is hazardous, it is venturing much to disallow altogether their natural claim. Poverty, humbleness of station and condition, comparative deficiency of education, intelligence, and refinement, misfortune unattended by vice and crime, certainly never can constitute an exception; such circumstances afford children no excuse for regarding their parents, as is sometimes the case, with cold indifference, and treating them with neglect. And if openly profligate and vicious, though we may, and perhaps must fail, of necessity, in our reverence and confidence, we may and must not fail in tenderness, commiseration, and forbearance; for they are our parents still, and if they have, in degree, forfeited our respect and pained our hearts by what they now are, they have a claim upon us for what they once were, and for necessary favors which they once bestowed. The relationship of parents and children is a holy and unalterable relationship. Its bands are iron, and the chains which bind the one to the other are adamantine chains. And it ought to be something weighty indeed, something aggravatingly profligate and wicked, that should alienate the relationship practically, much more weaken the inward sentiment, and repress the spirit of filial reverence and duty.

To be Continued.

Communications.

For the Churchman.

Presby'n Clergyman looking for the Church.

CHAPTER IV. PRINCETON.

Between the years 1830 and 1840, on the deck of a steamboat between the cities of Washington and Alexandria, I remember to have met, for the first and only time in my life, with the Reverend Mr. ———, an Episcopal clergyman, and one of three brothers "according to the flesh," who had themselves, as I was afterward informed, come "from without" into the Church. It so happened, in the course of conversation, that this gentleman made some allusion to the hurried notice taken of the subject of Episcopacy in certain theological schools, and hinted broadly that this was very much the case at Princeton. I do not recollect the reply that his remarks elicited, or whether I did not let them fall unnoticed into the Potomac; but I have not forgotten the indignation that burned in my young heart, at what I regarded as an unmanly and unfounded imputation upon my church, my alma mater, and myself.

Fortunately for me too, a few weeks before, on making my ministerial debut in the first Presbyterian Church in Washington, in the presence of President, Senators, and Rulers of the nation, the minister who "made" what is oddly but aptly termed "the long prayer," that is, the prayer before the sermon, thought proper to introduce me to his *audience* as "thy servant not yet nineteen years of age." For, although it was an extemporaneous error of more than a year, and intended to flatter the vanity of a *debutant,* still, by not allowing me to forget that I was yet a boy, it may have done me service in restraining me, on this occasion, from giving utterance to a feeling like this:—"Sir! art thou a teacher in Israel, and knowest not yet the difference between the Gospel and the Church—between externals and essentials—between the casket and the jewels—between the net and the fishes—between the shell and the kernel—between the spirit and the body—between the chaff and the wheat—between the mere scaffolding and the glorious building?" And certainly, on this occasion, "discretion was the better part of valor;" for had the young bachelor in divinity given way to his pugilistic impulses, he might have been sadly puzzled—nay, I may fear, muzzled—if the excellent clergyman had, in his mild way, replied: "My dear young friend—you will excuse me for reminding you again that you are young—would you deposit a jewel in a frail casket without a fastening? Would you expect to see the kernel come to maturity, if you should rend to tatters the protecting shell? Would you think to detain on earth the spirit of one you loved, if you should neglect or divide the body it inhabited? Would you, with a weak and broken net, expect, in all weathers and in all waters, to drag your fishes to the shore? Would you tear off the "useless chaff" that God has thrown around the grain, and hope, when the sickle should be thrust in, to fill your garner with the wheat? Would you throw down the scaffolding, and expect to see the temple rear its bright pinnacles toward the sky? The jewel would perish without the casket, and the knernel without the shell; the life would depart but for the body, and the fishes be lost but for the integrity of the net; the wheat would die but for the chaff, the temple never rise but for the scaffolding, and the gospel pass away from the hearts of men but for the Church, its channel and its witness. You must, then, my young friend, find other similitudes from the objects around us to support your theory. Ask nature. Does she furnish the analogies you want?" But fortunately for the reputation of Princeton, as represented in her youthful graduate, I did not lay myself open to the annihilation to which this would have been but the playful prologue.

Although the clergyman thus encountered was justified in the allegation, that the time allotted to the subject of Episcopacy, in certain schools, is unreasonably short—for, if I mistake not, he had been himself a pupil at Princeton, and now only "testified what he had seen"—yet the young graduate flatters himself into the consciousness that he is amply mailed and equipped to confront a universe of mitres, and all the ingenuity and learning of the heads that wear them. As we made our rapid transit over the ground, my own mind fastened distinctly upon what appeared to be its more plausible pretensions, and at the same time upon what promised to be the annihilating sources of attack. Contenting myself with these leading and, as I thought, strong positions, which I shall presently enumerate, I was the subject of a mental process, resting strictly on tradition, and fairly reducible to the following syllogism:

If what our Lecturer has drawn from the records of antiquity be true, Episcopacy is a fraud:

What our Lecturer has drawn from the records of antiquity is true by every guarantee of honesty, learning and piety:

Ergo, Episcopacy is a fraud.

Or thus:

Facts must settle this question:

Our Professor has given us the facts:

The question is therefore settled

The nature of the facts on which my young mind had seized, and in which it had as undaunted influence, as had the Hebrew stripling in "the smoothe stones from the brook," may be inferred from the following examples, which I shall repeat in the form in which, for the most part, they were at that time presented to my imagination.

I. Episcopacy is, in its structure, anti-republican, and, in its spirit, hostile to human liberty; in the pleasant places where our lot is fallen, we need not therefore fear its progress, nor concern ourselves about it.

II. It is now conceded, that the official names of Bishop and Presbyter in the New Testament are of the same exact meaning; therefore all Presbyters, or, which is the same thing, all Pastors are Bishops, and the setting of Bishops above Presbyters or Pastors is a usurpation and an anti-Christ.

III. The apostles were but twelve, and their number was no more intended to be increased than that of the twelve tribes or the twelve constellations. The apostles saw the Lord, whom their pretended successors have not seen; the apostles wrought miracles, which their pretended successors cannot show; the apostles possessed individually the gift of inspiration, which their pretended successors, unless indirectly or collectively, do not even claim: therefore their pretended successors are *Apostati, non-Apostoli; Seductores, non-Doctores; Pilati, non-Prelati*—not Apostles, but apostates; not Doctors, but seducters; not prelates, but Pilates!

IV. Hilary declares that "In Egypt, even at this day [say, the end of the foutrh century,] the Presbyters ordain in the Bishop's absence"; and Jerome, a writer of unbounded learning, declares that Episcopacy was introduced "by degrees" into the Church, that at Alexandria even in his day, "not only the election, but the ordination of the Bishops was by the Presbyters themselves," and demands exultingly of the proud Bishop of Rome, "What *does* a Bishop, ordination excepted, that a Presbyter may not do?" in other words, "what prerogative has a Bishop, ordination excepted, that a Presbyter has not?"

These will answer for specimens of the positions, on which, as a graduate in this department, I relied for all future emergencies; and these, together with a few other quotations from the fathers to save appearances, and especially a modest remark of the great Bishop of Hippo respecting his order, extracted, by a more searching process than is known in alchymy, from the fifteen huge folios of Saint Augustine; and also, the marvelous tradition we were taught, that "there is not one word in favor of Episcopacy to be found in the writings of the Fathers for the first three centuries;" and that, if there were, "the Fathers are not to be trusted," and their records are no better than, "old wives' fables;" constituted the stripling's armor, as he came forth to meet "this uncircumcised Philistine." The Episcopal reader will readily understand the process, by which my mind was enabled afterward to perceive the irrelevancy or the inconclusiveness of these and the like assumptions; and the reader, to whom it may appear strange that they should ever have lost with me their force, may have his curiosity gratified by accompanying me a little farther in the story.

But those, who are curious to remark such things will see, that I was all this while a Presbyterian *by tradition,* believing with a loyalist's—I might almost write it, *Loyalist's* implicitness in the historical infallibility of my manuals and doctors. As yet, I had neither the motive nor the time to call in question these traditions, on a subject, as it seemed then to be, of infinitely secondary moment—the veriest "tithing of mint and anise and cummin;" and the sea of Presbyterian faces, lecturers, doctors, books, and temples, spreading to the horizon which my eye commanded, was hardly likely to disturb my confidence.

While, in England, Episcopacy appeared to retain its footing by the argument of the sword and of a grinding aristocracy, in America it appeared to us to be breathing out a sickly existence, with scarcely a place of promise for its sepulchre, or any to "sing or say" its own burial service over it, when it should die. In some way or other, I got over the ground at Princeton, without knowing the causes that had held back the Episcopal Church from its destiny upon this continent, or the sorrowful fact, that, from Massachusetts Bay to the Gulf of Florida, it was by friend and foe bound hand and foot, and systematically and perseveringly degraded to that miserable state, from which the wonder is, that it ever revived, or outlived the crisis of national independence. Although I knew that the solemn legislation of Connecticut made it *death* for a priest to be seen, after the first warning, within the settlements, yet I was not aware of the untiring and successful resistance, in the other colonies, to the introduction of the Episcopate into this land, whenever the attempt was made, and even when a Queen's bounty at one time, and private munificence at others, had furnished ample securities for its support. Soon after the Restoration, Doctor Murray was actually appointed the Bishop for Virginia, but the measure was defeated by the joint agency of Erastian indifference and Puritanical remonstrance. Again, forty years after, in 1704, the clergy in this country unanimously urged the like step on the attention of the English government, and, to avoid the odium of taxation, offered a tenth of their own substance to meet the expense. Again, about eight years after, in the reign of Queen Anne, and without oppression to any of her subjects, a fund was actually provided, by the sale of wild lands in the West Indies, for the maintenance of the Episcopate at four different points in the American colonies, where it would have been most cordially received; but the death of the Queen and a change of government gave fresh opportunity for the opponents of the Church to keep her under foot. Again, in 1713, the venerable Society for the Propagation of the Gospel in Foreign Parts—a society still prosecuting its ancient work with the wisdom and dignity of age, and the ardor and energy of youth—purchased at Burlington (the very spot now redeemed by the exertions of a noble Prelate to the church) a house and glebe for a Bishop's residence. Within the twenty years following, not only the living, but the dying "wept when they remembered Zion" in America, and frequent donations and legacies from hands in England that would have reached that Zion if they could, and hearts that "it pitied to see her in the dust," from persons known and unknown, from male and female, from the humble layman to the highest dignitary of the church, continued to swell the fund, and invite the extension of the Episcopate to the American colonies. But government was deaf. And it was jealous. And it had its troubles at home. And the age was an age of indifference, such as experience has now taught us to look for, after a long prevalence of noise and cant, attended, as they usually are, and as they were with the English Puritans, by animosity and violence. In short, the Puritans and Presbyterians would not allow it; and they then held the balance of power.

A hundred and thirty years it was, after Doctor Murray was nominated Bishop for Virginia, that Samuel Seabury—a name impossible to speak, without associating it with the purest and brightest that have been "written in heaven"—was sent forth the first apostle to America. For nearly two centuries had the Church in this land travail and sorrow, before her first Bishop was born. In vain did she pray to be delivered. The marvel is, that she did not, as it was intended, perish in the crisis. And now the children of those very Puritans have the courage, or it may be in their case, as it was in mine, the ignorance to challenge this recurrence to the past, by turning the late, or if you please the present condition of our Church to our reproach. "Among the least," says Mr. Barnes, "of the tribes of Israel." Be it so. "As for this sect, we know that every where it is spoken against." Not in the British Parliament alone, are Romanist and Protestant combined against her, and "Herod and Pilate made friends together." "Among the least of the tribes of Israel!" So was Bethlehem-Ephratah, "little among the the thousands of Judah," yet wise men, and even the shepherds of flocks, got to hear how the Lord had made it beautiful with his presence, and found their way to it, and knelt in humble adoration in its dust. "Among the least of the tribes of Israel," says a Presbyterian; "Christianity was born in a manger," said a parishioner of mine, the son of a Presbyterian, "and ought to be kept there." Go a little further, I replied, and say, "she was once nailed to the cross, and ought to be kept *there.*" Nearly two centuries was the Church down-trodden in this land—none to administer her discipline—her sacramental character obscured—and one-third of her pious sons, who were forced away to England for ordination, deterred from returning, or dying from the hardships of the voyage. Nor was the Church emancipated, or a Bishop allowed at her altars, until the drums of the revolution roused in her unwilling heart, at last, a sense of this injustice, and some of her very priests went girded to the field, and, with her own Washington at the head of the continental army, and her own White as chaplain to the continental Congress, she became forever free.

But, to return from this apology for the depressed condition of our Church, as the present generation has seen it in the United States—in England, as I have said, quite ignorant of the almost universal hold that the Church has there on the affections of the people, we were led to think that it retained its footing rather by the argument of the sword, and of an overawing aristocracy. Nor did it then occur to me, that it might be perhaps the conservative character of her religion, that had put into her hand that "glittering spear," and had given such power to her aristocracy, imposing upon Europe the hated policy—Pacem cum Anglo, bellum cum reliquis. Of the Greek and Oriental Churches I had scarcely heard. Rome was not to be taken into the account, and the whole world of orthodoxy, piety and common sense, seemed, in my youthful and honest eyes, to be Protestant and Presbyterian. The little island of Great Britain was accidentally Episcopal and liturgical—the universe beside, both earth and heaven was anti-liturgical and Presbyterian." Why are you forever preaching against Bishops," said a dissatisfied hearer to a Presbyterian divine. "Because," was the prompt reply, "I always find it in the text." "Well, I will give you a text where you will not find it; Genesis, first chapter, first verse." Accordingly the next Sunday the preacher began—"The Book of Genesis, the first chapter, at the first verse—'In the beginning God created the heaven and the earth,'—but not one word, my brethren, of his creating Bishops."

To speak plainly and honestly, Episcopacy was, in our estimation, a religion for masters and their slaves; but Presbytery for the free—Episcopacy for such as would be startled at the question, "Canst thou speak Greek?" and are therefore without the means of knowing that "Bishop and Presbyter are titles of the same import in the New Testament," and Presbytery for those who can establish the synonymes in Greek, and *translate* Jerome, Chrysostom, Augustine, and even Clemens and Ignatius, by the hair of the head, over to the side of Presbyterianism—Episcopacy for men who must have books to tell them what to pray for; Presbytery for such as can get this information from their hearts—Episcopacy for "sentimental formalists and priestly drones," as a late writer in Connecticut has called them, who cannot be spurred by the warmth of an emotion, or by the abundanec of the theme, to swell their sermons beyond twenty minutes; and Presbyterianism for men, whose feelings can warm with their themes, and whose discourses bid defiance to the hour—Episcopacy for such as loiter in the cool shade, and beneath the ripe clusters of the vineyard; Put Presbytery for laborers, who "bear the heat and burden of the day,"—Episcopacy for those who would cling to the stereotypes of the past; Presbytery for those who can adapt, and modify, and change, as often as the times and the tide require—Episcopacy for intolerably plain and prosy preachers, dwelling continually on the tame maxims of morals and religion;

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[*] It is from this speculative doctrinal ultraism, this morbid dread of the preceptive part of our holy religion, and this Antinomian predilection, that "the Sermon on the Mount" is excluded by some from the pale of edifying scripture for its alleged deficiency in distinctive "evangelical" features and its tendency to promote "legality," and exalt "morality above grace." For a similar alleged deficiency and tendency, the Decalogue, those "words which God spake" amid the thunderings and lightnings of Sinai, and enjoined as the perpetual moral code of His church, is disused in public worship. The "Lord's Prayer," too, given by our divine Prophet himself as a prescribed formulary of "making known our requests unto God," and clothed in his very words, is objected to as not recognizing and expressing the so-called "doctrines of grace," and as defective in the shibboleth with which they are usually enunciated; and for this reason, though commanded to be used "when," that is "whenever" "we pray," in every approach to the Throne of Grace, is inhibited in public, and very generally unemployed even in private devotion. Thus a system of mere dogmas, of man's deduction and setting forth under the imposing name of "evangelical truth" and "the doctrines of grace," for the most part mere speculative opinions, are made, practically, of paramount authority to the positive teaching of God our Saviour, his own law virtually disparaged because it comprises morality only, and his own divine prayer omitted and deferred to the more evangelical and spiritual prayers of fallible men!

Presbytery for ministers who can rise, and carry their flocks up with them, above such trifling matters as the obligations of daily life, and can entertain their audience by showing that they have at their fingers' end the intellectual universe. We regarded Episcopalians, at the time I speak of, and that time with many is not by any means past, as far behind us in piety and scholarship, owing in some measure, as I suppose, to the fact, that individualism is happily lost in the Church, and that the Episcopal clergy are, for the most part, content with the fixed "yea, yea, and nay, nay" of the primitive creed, and are satisfied if they can imbue their preaching, like their prayers, with the simple learning and the simple piety of other [illegible], gathering as they do from the short and melancholy history of Presbyterianism, that "whatsoever is more than these cometh of evil." Said an eminent divine, who was asked why he had exchanged the declamatory manner of his earlier ministry, for a style more dispassionate and mild, "When I was young, I thought it was the *thunder* that killed, but when I grew wiser, I discovered that it was the lightning; so I determined that in future I would thunder less and lighten more."

With these views, which might have been rectified by better acquaintance with the Episcopal Church, and particularly with her clergy, who for the most part deny themselves the luxury of exhibiting their learning or their piety, as incompatible in general with the intentions of their office, and their own proper fitness for its duties, I entered the Presbyterian ministry. I had been personally acquainted, in my whole life, with but two or three of the Episcopal clergy; and of these, the only one that I ever intimately knew, I had seen, in the day of "revivals" spying out, and to all appearance coveting the liberty of his dissenting brethren, and mingling, to great disadvantage, with all sorts of sects, who amused themselves much at his awkward balancings among them, and assigning as his best reason for not admitting these brethren into his pulpit, that "one of the canons of his church forbade it." By the way, it was an apology that elicited from an illiterate old lady, that had been for many years the housekeeper in my father's family, a remark having a range and force of meaning, of which she in her dotage, and myself then fourteen years of age, but little dreamed, that "if that were the case, she thought *they had better fire that canon off*." Right! Thought I to myself—and so I acknowledge that it strikes me still—that if Episcopacy be of the small importance that some attach to it, "they had better fire that canon off."

Leaving Princeton with such impressions, it is not surprising that, with no temptation to call them in question; with "Bishop and Presbyter for convertible terms in the New Testament;" with "the testimony of the famous Jerome," called by Prosper in his own age the *magister mundi*, and by Crannus long afterward "the prince of divines," ringing forever in my ear; with a faint echo from Augustine, "the most brilliant and orthodox link of the *catena* between Paul and Calvin;" I found neither time nor inclination, amidst the convulsive throes of revivalism, and the monstrous brood of theological shiboleths to which those throes gave birth, to review opinions which had in their favor, as I had been taught, and as I still believed, the entire evidence of scripture, and "the unanimous consent of the first three centuries of the Church."

One of Three Hundred.

For the Churchman.

The Pope's Farm.

NO II.

Mr Editor: Take, as a first proof, that symbol of Papal jurisdiction, the sword of St. Peter, and his successors. That sword, borne by the Bishops of Rome, has never been represented as of only one edge. That sword is the symbol of his jurisdiction. It is of two entire and equal edges. And it says, that he possesses spiritual and political sovereignty both. It says, that those sovereignties are both equal and Universal. Now, when papists shall give a back to that sword, by blunting down one entire edge, then they will do something towards obliterating their pretensions.

But Popery has done more than *symbolize* its claim to universal political sovereignty. Papists have boldly asserted and perseveringly defended the claim. We do not depend on their symbolism to prove our declaration; their writings are open and very plain. The meaning of their two-edged sword has not been left to be guessed at. A universal political sovereignty has been stiffly asserted, stiffly defended, and stiffly enforced. Mark the address of the Lateran Council to Leo X.:

"Snatch up the two-edged sword of divine power committed to thee: and enjoin, command, and charge that an universal peace and alliance be made among Christians for at least ten years; and to that bind Kings in the fetters of the Great King, and constrain nobles by the iron manacles of censure; for to thee is given all power in heaven and in earth."—Episc. Patraca, Sess. X. p. 133.

Again, Baronius affirms, "They are all branded for *heretics* who take from the Church of Rome and See of Peter, one of the two swords, and allow only the spiritual."—*Haeresis Politicorum Ann.* 1073, § 13.

Bellarmine affirms the same. "There is a sort of *heretics* lurking in the bosom of the Church all about Christendom, and in some places stalking with open face, who restrain the Pope's authority so far as not to allow him any power over sovereign princes in temporal affairs; much less any power of depriving them of their kingdoms and principalities."—*Bell. V. i.*

No authority among papists is more reliable than Bellarmine: and in harmony with him and Baronius, and in submission to the Council, the Roman writers are abundant who assert the doctrine in question.

Thus Thomas, in celebrity called the "*Angelical Doctor*," says, "The Pope is the top of *both* powers," (civil and religious.) *In fine summ. Sent.* Again, "When any ruler is denounced excommunicate for apostacy, his subjects are immediately freed from his dominion and from their oath of allegiance to him."—*ii. sec.*, q. 12, *art.* 2.

Suarez says, "The power of the Pope extends itself to the coercion of kings with temporal punishments, and *depriving them of their kingdoms*, when necessity requires."—*Def. Fid. Cath. lib.* 2, c. 23, *sec.* 10.

Father Creswell says, "It is the sentence of *all* (Roman) Catholics that subjects are bound to *expel* heretical princes."—*In Philip, sec.* 2, *n.* 160.

Azorius and Santarel say, "The Pope has a supreme and absolute authority, both the spiritual and the temporal power is in the Pope."—*Taylor Dis. Popery, p.* 132-3.

Among a cloud of Romanists brought forward by Bellarmine, Augus, Triumphus, Panormitan, and Alvarus are cited as saying, "The Pope has, by Divine right, a most full power over the whole world, *both* ecclesiastical and civil."

And finally, Father Rosweyd pronounces those who deny this doctrine, to be "half Christians, barking Royalists, and a *new sect* of (Roman) Catholics."—*Lib. de Fide Haeret, serva.*

All these might be considered authority enough, seeing that they embrace not only individuals of leading authority, but also a Council. Still there is other testimony, of another grade, and (in Romanism) of higher consideration. That testimony is the word of the Pope. The Bishop of Rome has *claimed* that jurisdiction of which we have been speaking.

Thus, A. D. 1585, in the action which Pope Sixtus V. took against Henry, King of Navarre, and the Prince of Conde, he thus expressed himself.

"The authority given to St. Peter and his successors, by the immense power of the Eternal King, excels all the powers of earthly kings and princes. It passes uncontrollable sentence upon them all, and if it find any of them resisting God's ordinance, it takes more severe vengeance of them, casting them down from their thrones, though never so puissant, and tumbling them down to the lowest parts of the earth, as the ministers of aspiring Lucifer."—*Bulla Sixtis V.*

Again, A. D. 1570, in the anger of Pope Pius V. against Elizabeth of England, he says:

"He that reigneth on high, to whom is given all power in heaven and in earth, hath committed the one holy Catholic and Apostolic Church, out of which there is no salvation, to one alone on earth, namely, to Peter, prince of Apostles, and to the Roman Pontiff, to be governed with a plenitude of power: this one he hath constituted prince over all nations and all kingdoms, that he might pluck up, destroy, dissipate, ruinate, plant and build."—*Pius V. in Bull. Contr. R. Eliz.*

Again, A. D. 1294, Boniface VIII. made the following decree, and it was adopted in a Bull by Leo X., and confirmed by the Lateran Council:

"One sword must be under another, and the temporal authority must be subject to the spiritual power; whence, if the earthly power doth go astray, it must be judged by the spiritual power." *Con. Lat. Sess. xi. p.* 153.

Again, A. D. 1088, Pope Urban II. published as follows:

"Subjects are by no authority constrained to pay the fidelity *which they have sworn to a Christian Prince*, who opposeth God and his saints, or violateth their precepts."—*Caus. xv. qu.* 7, *cap.* 5.

We need not multiply these high witnesses. For since the 10th century no Pope has failed to enunciate and to claim the same jurisdiction. The opinion has been as successive as the Roman Episcopate. But, while we need not multiply the proofs in this kind, we will go yet higher and bring down upon papal dissemblers such testimony as the hardiest of them will not be able to resist. We allude now to the action of the Popes. For not only has this doctine of a political jurisdiction been enunciated and defended by Doctors and Councils and Popes in the Romish obedience, but what is more, *it has been enforced.* If it had existed only in the theories of learned men, in the theories of Councils, and in the theories of Popes, papists might now succeed in their attempts to jestingly put it aside as a theory. But it has stood out in strong living *action*. All along the ages men have beheld it enforced. And while it has been called a jurisdiction imparted from Heaven and instinct with a beneficent power, and so theorized about, yet has it been made to live, yet has it been enforced, yet has it at times encircled the nations like an arm of iron.

For instance, Sixtus V. carried his quarrel with the King of Navarre and the Prince of Conde into the enforcement of his political supremacy. These are the words of Sixtus:

"We deprive them and their posterity forever of their dominions and kingdoms. By the authority of these presents, we do absolve and set free all persons, as well jointly as severally, from any such oath, and from all duty whatsoever in regard of dominion, fealty, and obedience; and do charge and forbid all and every of them, that they do not dare to obey them, or any of their admonitions, laws and commands."—*Bulla Sixtus V.*

Again, Pope Gregory VII. deposed Henry IV. of Germany. Gregory says:

"I absolve all Christians subject to the empire, from that oath, whereby they were wont to plight their faith unto true kings; for it is right that he should be deprived of dignity, who doth endeavor to diminish the majesty of the Church." *Plat. in Greg. VII.*

Again, Pius V. carried out his anger against Queen Elizabeth of England. Hear him:

"We hereby deprive the Queen of her pretended right to the kingdom, and of all dominion, dignity and privilege whatsoever; and absolve all the nobles, subjects, and people of the kingdom, and whoever else have sworn to her, from their oath, and all duty whatsoever, in regard of dominion, fidelity and obedience."—*Pius V. in Bull.*

Again, Pope Innocent III. deposed the Emperor Frederick II. Hear him:

"We do, accordingly by sentence, deprive; absolving all who are held bound by oath of allegiance, from such oath forever; by apostolical authority firmly prohibiting, that no man henceforth do obey, or regard him as emperor or king." *Pope In. III in Conc. Lugd.*

Again, Pope Gregory II. withdrew subjection from the Eastern Emperor, and denounced his authority; of which the learned Baronius says, "He did leave to posterity a worthy example, that heretical princes should not be suffered to reign in the Church of Christ, if, being warned, they were found pertinacious in error." *Ann.* 730, § 4.

Besides the foregoing, Pope Clement VI. deposed the Emperor Lewis IV.

Innocent III. deposed the Emperor Otho IV.

Pope Paschal II. deposed the Emperor Henry IV.

To these, many writers adduce at full length the case of Chilperick, King of France, deposed by the Pope; of Albert, King of the Romans, put in the throne of Philip the Fair; of Henry IV., against whom the Pope armed Henry's son, and the unnatural scene was presented, of a son fighting against his own father, taking him prisoner, thrusting him into a monastery, where he died with grief and hunger; of Dandalus, Duke of Venice, whom the Pope bound with chains, and fed as dogs are fed, with bones and scraps under his table; of Henry II. and John, of England.

And all these cases of enforcement of political sovereignty were successful, just in proportion to the weakness of the power against which they were put forth.

Peter.

For the Churchman.

The Bodily Fast.

In the present Holy Season, a consideration of the aim and end of fasting, together with the mode of performance, can never be out of place. S. Chrysostom's words cannot fail of having due weight. "The nature of fasting," says he, (Hom. 3, ad Poss: Ant.) "sufficeth not to free those which are exercised therewith, except it be performed according to a meet *rule or law*. For he that striveth for masteries, is not crowned except he strive *lawfully*; lest therefore we, undergoing the pain of fasting, fall short of the crown and reward thereof, let us learn *how and after what manner* we ought to perform the thing. Since therefore there is so great danger of the fast to those who know not how they ought to fast, *let us learn the laws of fasting*, that we run not uncertainly, nor beat the air, or fight as it were with a shadow. Fasting is a medicine, which although ever so good, often becomes unprofitable by reason of the imprudence of him that useth it."

Now we would remark that there is not the slightest intimation above that fasting *may* not be observed, or that it was a thing *yet to be learned* by the Antiochean Church. On the contrary, it is taken for granted that they would fast. Nevertheless it being a dangerous medicine if *improperly* used, *rules must be learned*, rules for the *application and using* the *remedy*. Such rules as Bp. Gunning truly observes the fathers did join together in their instructions. He specifies eight. 1. That our fasting be an instrument of our repentance, of judging ourselves, of more continual mortifying all sinful lusts and affections. 2. That our fasting be truly a fasting,—not a commutation of our usual diet for other delightful fulness, refections, and pleasures. 3. That fasting be not severed from its ancient company of watchings, hard lyings, sorrowing, sequestration of ornaments and public joyances. 4. Rendering justice to all men. 5. That it abound with works of mercy. 6. That our prayers be more frequent, our body being subdued to our soul. 7. That we prepare to receive the Holy Sacrament at Easter. 8. That we be not leavened with the leaven of vain glory and hypocrisy.

The Homily of Fasting declares that "fasting in the outward part of it, is a withholding of meat and drink, and all natural food from the body, for the determined time of fasting." The inward fast of the soul is a sorrowfulness of heart, detesting and bewailing our sinful doings. Now both these things are called fasting, and in the judgment of the ancient fathers, and the Homilies equally binding. Neither is a *true* fast without the other, and none but one who has never tried to fast will cry out against it. He that has never tried himself to fast, can never tell what its effects are. He is not a competent judge. Humanly speaking we should account that man very unwise who should deliver an opinion in any matter of which he was totally ignorant. So in this, those who attempt to decry the outward fast practised by our Lord Jesus Christ, His Apostles, and the whole Church from the first, only show their want of humility—their utter ignorance. Either certain effects *do* follow the practice of fasting, or they do not. Those who have tried it, say they do; those who *have not* tried it, deny an acknowledged truth, without ground from experience. Now of this class who never fasted and know nothing about it, there are many who continually press the "inward fast" as they call it; whereas the primary meaning of the word in the Greek is 'abstinence from food', and only by license is used of abstinence in general. Such persons I say endeavor to set up one set of Christian works *against* another, whereas, by the words of the Father cited above, it is manifest that they must all work *together*.

S. Jerome speaks also to the point, "That Body and Soul fast at the same time; the body from food, the soul from every evil thing." Surely now in this there is no preferring the improper fast (of the soul) to the proper, or so much as a hint that the improper can *ever begin* without the proper. Inasmuch as this improper fast—the abstinence from evil—is the act of the soul, the body must be broken down and subdued to the soul, to allow it to exert its sway. And what more conduces to this end than this same bodily fasting. The very *act* of fasting continually reminds us of the end and aim thereof. A man cannot suffer the cravings after food, and the bodily weariness and weakness which accompany fasting, without a continual sense of shame, mortification, and nothingness.

And yet the writer has heard the outward act derided by such as we have described above. He has heard men talk of repentance, acts of mercy and charity, as if either these were directly opposed to any act of fasting, or as if all Christianity consisted in one or the other. Moreover such passages from the Fathers as we have quoted above, which refer to those holy duties which should *accompany* a right fast, have often been quoted without reference or regard to a context *suppressed*, to show that this or that Father disbelieved in an outward fast. Now any man who has any knowledge of Ecclesiastical history, must know that if this or that Father did not believe in an outward *bodily* fast, he would have the lie given to such disbelief in the universal practise of the Christian Church. We know that in the early days men's faith and practise went together—that what a man believed he endeavored to practise, and what he practised that he believed. It is to be hoped that sensible men of the present day will do the same. As an instance of such misquotation, mangling, misinterpreting and garbling, the writer has seen the following passage from Origen brought to prove that *he* disbelieved in bodily fasting.

(Orig: Hom. X. in Lev XVI.) "Wilt thou that I show what sort of fast you *ought to fast?* Fast from every sin; take no food of malice, no feasts of pleasure, be ye warm with no wine of luxury." Surely this is a most beautiful passage, but any one may see that the figure is taken from bodily fasting, and it contains no prohibition of the same, but rather implies its practice. But was this all? What follows was most sagely *left out* by our honest quoter. It must not be brought in, for it will destroy the effect of his learning. "Nevertheless we do not speak this that we may relax the bridles of Christian abstinence, *for* we have the days of Lent consecrated to fasting." Now he speaks here of somewhat which is set in opposition to the spiritual fast before mentioned; he can mean, then, nothing less than bodily fasting. Moreover he calls that "*Christian abstinence*," which in some men's judgment would seem to be most *unchristian*. He asserts that he would not relax the *bridle* of this Christian abstinence, and why? Because ("for") in his day, as now, Christians had the days of Lent consecrated to *this very end* of bodily fasting. It is manifest therefore, that we are bound not to decry this outward act of God's own institution, to the observance of which we are as much tied as we are to the observance of the other. He that has a true sense of spiritual things, can hardly fail of seeing their intimate, inseparable connection. To the practice of *both* may God give us grace to yield ourselves most obediently in this Holy Season.

C.

Friday in Lent, Ember Week, 1849.

For the Churchman.

"If any man will do His"—God's—"will, he shall know of the doctrine, whether it be of God," says our blessed Saviour, as recorded by St. John in the seventh chapter, at the seventeenth verse. *Will* do: not an expression in the future tense; but, *has a will* to do. "The word of God is a discerner of the thoughts and intents of the heart." It stops at nothing superficial. It goes home, in its requirements, to the inner recesses of heart and character. The *will* it claims is not mere passive willingness; but desire, longing, intent, so real as to be manifested by honest and faithful effort. Of this nature is the true christian *will* to do the will of God. The above words of Christ promise that this will shall be rewarded by a knowledge of His doctrine.

The holy Psalter teaches us that it may be "but lost labor" for men to "haste to rise up early, and late take rest, and eat the bread of carefulness." All this, without God's blessing, will bring them neither the profit nor the comfort thereby sought. The like may be said of human efforts in spiritual matters: however assiduously mere external means may be applied, all will be "lost labor" without the Divine blessing; and this can be reasonably expected only on condition of those means being *such*, and *so used*, as is agreeable to God's word; which, in this last condition, has regard to inward principle and affection, and to general conformity and consistency of heart and character, as well as outward and orderly observance. Much laborious study, much ingenious speculation, much deep reasoning, much zeal for theory and system, have been devoted to religious doctrine and requirement; and yet all been "lost labor," for want of *true will*—honest and disinterested wish, purpose, and effort—to *do* the will of God. *This* has promise of a guidance and success, which mere study, speculation, reason, zeal, can never secure. The highest culture and most diligent application of intellectual advantages, are right and a duty, where Providence affords the means: they are raised in dignity and honor by being consecrated to the service of *this will* in the search, investigation, and study, of the excellent things of God's law. Where this will exists in the true spirit of the gospel, with but inferior opportunities of intellectual culture, it will dictate humble and reasonable deference for their judgments, whose opportunities are superior. *This will*, however, to do God's will, is, in all, whatever their intellectual advantages or disadvantages, the great thing which has promise of true and sound knowledge in things divine. Religious theories, religious feelings, religious knowledge, religious assurance, religious experience, are little worth, without religious *doing*. So the Bible declares; and all systems and teachings tending to different principles, however cloaked under professed zeal for the doctrines of grace, are at variance with *that* grace of God, bringing salvation through Jesus Christ, which hath appeared in the glorious things done and revealed in that gospel system of religion which is Heaven's most precious gift to man.

The *doing* which the gospel requires, is such doing as implies—what can never belong to mere outward acts—*moral and spiritual character*. It is the outward act with right inward principle and affection. It is the cultivation of this principle and affection itself: man, as a moral and spiritual being, *does right* when he *keeps his heart*—tends, guards, directs; and cultivates it, by faithful use of the ability which God gives.*

Although the revelation of the divine law and will in the Holy Bible, is so imparted as to give ample exercise to human inquiry, study, and investigation, in order to a just appreciation of its marvellous excellence; yet are there also obvious, in the very entrance to a knowledge of it, certain fundamental principles and requisites which even he who runs may read; and which furnish, in the very outset of the search for spiritual knowledge, matter for exercising the will to do God's will.

Nothing is clearer than the historical fact, revealed in Scripture, that man was never left by his Maker to form his religion by reasoning on his own nature, or on the natural works around him, or by any exercise of his rational or reflective powers. The religion which was to connect and bind him to his Maker, was *given him* by that Almighty and glorious Being; and the object of the whole of the Bible is to lead man to the acceptance and practical improvement of this gift, in true faith and piety, as it was originally bestowed, and as God saw fit, from time to time, to modify it or add to it. The taking, therefore, of the religion of the Bible, just as God gives it, without any interposing of one's own judgment as to what is rational or fitting, or of one's own reason as a discoverer in religion, is a doing of God's will, to which the christian must have his own will in entire subjection and devotion, if he would hope to grow in the knowledge of true religion.

Equally obvious, too, on the very surface of scripture, is the fact that the religion of the Bible comes to man as a fallen and degraded being, deprived of all right and claim to the favor of God, and acceptable intercourse with him; and that restoration to that favor and acceptance has been wrought for him by a mediation and atonement, available with God on account of its own inherent and sufficient merit. The entire yielding of himself to a conviction of his fallen and depraved state; of the necessity, thence arising, of mediation and atonement in his behalf; and of the perfect sufficiency and merit of the atonement and mediation set forth in the Bible; is a doing of the will of God, in which the christian must engage, with his own good will, if he would truly "know of the doctrine" which the Bible reveals.

The necessity of God's assistance of man, in order to the latter being and doing as his Maker requires, is another truth presenting itself to the most superficial reader of the Bible. The christian cannot do the will of God, so as to hope to be directed to the true knowledge of his religion, unless he heartily assents to this: of which act of his will, the sincerity and honesty can be shown only by its influence in producing in him such a moral and religious character as befits a dependent on God's assistance for what is more valuable than this life, and all that appertains to it.

Connected with the above, and equally clear from the first to the last of the Bible, is the divine requirement that men seek God's favor and assistance by the outward worship of Him, and the maintenance of outward connection and communion with Him. And as these are duties of a positive and ceremonial character, in the discharge of which reason and moral sense are insufficient guides, it follows that man can have rational assurance of doing therein the will of God, only by conformity to His revelation of that will: therefore must his own will be earnestly devoted to learning, and as learned to practising, such outward worship of God, and connection and communion with Him, as He has enjoined and provided for us.

Let him, then, who would "know of the doctrine" of Christ, in other words, have the true faith of the gospel, be well assured that he is honestly and cordially *doing* the will of God as he finds it revealed to him, by the constant surrendry of his own will to the principles, affections, and duties of the gospel. This is the divinely appointed condition of his being led into the truth by the Holy Spirit—having his understanding enlightened to know it, and his heart guided to the love and practice of it—gaining merciful conviction of whatever errors he may have imbibed—and blessed with that advancement in knowledge whereby the path of the humblest will continue to shine more and more in the brightness of the truth and duties of the gospel; and the highest and maturest intellect will experience constant richer and still richer attainments in wonders and excellencies of knowledge, to the fulness of which not even angelic minds are equal.

B. T. O.

P. S.—I beg to correct some few typographical errors in my last article. In fifth line, first paragraph, for "If," read *Of*. Thirteenth line, same paragraph, for "comparts," read *compacts*. Thirtieth line, same paragraph, for "wonderful," read *mournful*. In second line of second paragraph, for "comes to," read *invests*. In last paragraph, 33d line, for "faith," read *frailty*. In same paragraph, 8th line from bottom, for "faith," read *path*.

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* This principle seems to be lost sight of in a somewhat prevalent ultra scriptural, rather anti-scriptural, doctrine, called by the scriptural name of justification by faith only. The only faith, as well as any other duty, approved in the gospel, is a *willing* one—in other words, that which has the heart's consent and adaption, and therefore becomes a moral act—as much so as alms-deeds, fastings, or sacramental, penitential, or ritual observances. "The erroneous and strange" doctrine above referred to, acknowledges this, by making *the laying hold of Christ*, an essential exercise of justifying faith. This laying hold, a figurative expression, is doubtless regarded as represented, not by the action of the hand of one person forced by the power of another, or of a dead hand galvanized into unconscious action, but by a willing and intended action. It becomes, therefore, *man's doing*; and it requires little knowledge of much that is said for the system thus calling itself the doctrine of justification by faith only, for proof that it as such means *justification by works*, as other systems which it is so fond of anathematizing.

For the Churchman.

Mr. Editor:—Will you allow a humble churchman to suggest, through your columns, a few thoughts to your correspondent "No Cant"? He says: "Churchmen ought to avoid cant by letting it be seen *by their doings*, how much superior the Church is, to all voluntary associations." How, pray, would he have them do this? By turning their attention, and the means God has placed in their hands, *from* the Church to "*a voluntary association?*" By becoming an Odd Fellow, and bestowing his means on a society organized to benefit its *members* alone? By refusing his charity to his fellow-men, because, forsooth, they are *not Odd Fellows?* Were it not better to bestow our mite of charity on the *Church*, that through *her* it may reach the *worthy* of our own Communion? Should we, for instance, having prayed to God for grace to resist temptation, because after that we are tempted and give way to it—should we, I say, for this reason, turn from God, and seek no further help from Him? Far better, methinks, might your correspondent strive to interest his fellows in the Church. Let all work as faithfully for the Church, and give as liberally for her support as they do for the support of "voluntary associations," and depend upon it the Church would then do as much, and even more, for the support of her suffering members than any "voluntary association" does, or can do.

E. M. P.

For the Churchman.

Mr. Editor:—Although, in common with very many Churchmen, I have strongly objected to the expensive manner in which the Missionary operations of the Domestic and Foreign Committees have been conducted, I have not written a word upon the subject; and I would not write now were it not for the provocation to do so contained in the article by "One Who Knows," in your last number. That article embraces a statement of what it begs you to receive as "Official Facts." My desire that the *whole* truth be known to the Church, causes me to lay before you other facts, some of which, being contained in the last published reports of the Committees, are quite as "Official" as any announced by your anonymous correspondent.

Under date of the 15th June, 1848, the Treasurer of the Domestic Committee reports that he has paid for expenses during the year, the following sums:

For salary of Secretary and General Agent, $1850.

For salary of Assistant Secretary and General Agent, $750.

For Travelling Expenses of Secretary and General Agent, $375 60.

For printing Proceedings of, and expenses incident to, the Annual and Triennial Meetings, $235 52.

For Books for the Library, $7.

For rent, postages, discounts, fuel, porter's wages, removal, and other incidental expenses of the office, $477 15.

Total, $3,695 27.

This amount is within a fraction of *thirteen per cent.* on $28,635 90, the sum which the Treasurer acknowledges to have received. Thus, by the "official facts," published by the Committee in their report, it appears that but about 87 cents on each dollar contributed for the Missions under the control of the Domestic Committee, reached the Missionaries themselves. The other 13 cents on each dollar were arrested, "*for expenses*," in the City of New York!

Now, Mr. Editor, these facts are not very old. They are the latest really "official facts" connected with the subject, with which the Church has been made acquainted. Business men will tell you that operations conducted at such a cost cannot be economically managed, and should not have the confidence of those to whom they look for support.

But "One Who Knows" will probably claim that I ought to be guided in my estimate by the statement he has seen fit to publish. I will gratify him. He says the expenditures are—

For Room rent, $200.

For salary of General Agent, $1050.

For salary of Clerk, $750.

Total, $1950.

To which he must allow it to be only right to add for other expenses, as indicated in the last printed report of the Treasurer:

For postages, porter's wages, &c., less the $200 he names for rent, $277 15.

One half the amount charged in that report for printing Proceedings of Meetings, $117 61.

For Travelling Expenses of Secretary and General Agent, $375 60.

Total, $2,720 36.

Which is within a fraction of ten per cent. on the receipts of the year, supposing them to be the same they were during the preceding year. Only ninety cents, therefore, on every dollar contributed, is to be realized by the Missionaries *for whose benefit the funds have been given, and in whose behalf they have been asked.*

There is to be, it seems, a diminution of three per cent. in the expenses of the current year. This is obtained through the relinquishment of one-half his salary by the Secretary and General Agent. The reduction was not an act of the Committee, and they deserve no credit for it. It arose from the appointment of the Rev. Secretary to the Rectorship of a parish in the City of New York.

In consequence of receiving from that additional office, $1500, he relinquished $1000 of the $2000 salary voted him as Secretary for the present year. So long as he was without a parish, we were told that the duties of the office were absorbing, responsible, and fatiguing to such a degree, that they required the whole time and attention of the incumbent, and that to discharge them, $2000 per annum was only reasonable pay. But as soon as he receives the call referred to, it is suddenly discovered that the duties are so light that he can perform them in conjunction with such pressing pastoral engagements as occupy his brethren of the ministry, in the same city, the whole of their time. He can even go through the extremely arduous labors which devolve upon a rector's first assumption of his position, and therefore compelled to go from house to house, to become acquainted with his people, and simultaneously do everything necessary to be done in his capacity of Secretary and General Agent! Truly the Church must have been laboring under a most expensive mistake; the place of the Secretary must be much of a sinecure after all.

It will not do to say, in reply to this, that a moiety of his duties has been transferrd to his clerk, for the situation of *that* gentleman is as peculiar as his own. He is a student in the General Theological Seminary, bound to study as much as his classmates, and presumed to be wholly given to solemn and engrossing preparation for the ministry, and yet has time to do every thing appertaining to his place as the Secretary's assistant! How then can he assume any other share or portion of labor than that which formerly fell to him? I know the worth of both of these gentlemen. I am not discussing a personal question. I respect them both too highly to do so. I am only stating "facts" which go to prove that the duties of the two offices in question cannot be worth the sums—the large per centage on our Missionary collections—which they annually cost. I will add that the deductions which the facts lead to are sustained by some who are intimately acquainted with all the committee's operations. I have it from such a source as to place it beyond contradiction, from "one who knows," (not *the* "one" whose article has called forth this reply,) that a competent man—clerical or lay—can perform the duties of *both* the Secretaries of both Committees with the aid of a single clerk; and that one such can be found whose salary need not be over $1200 per annum. $1,200 per annum for what now costs $4500!

But I believe that the difference or saving could be made much greater than this. And in arriving at this conclusion I am again helped by "official facts." By referring to the Journal of the last Convention of this diocese, I find it stated in the report of the Diocesan Missionary Committee, that their whole expenses for the year had been only *nine* dollars. There had been no salaries paid except to the missionaries; and the officers, conducting a large and important correspondence, had not even charged their postages. Suppose the officers of the Domestic Committee to be as economical and self-denying as those of the Diocesan Committee—what then would be the expenses? About *twenty-seven dollars!* For the Diocesan Committee supports 32 stations, and the General Domestic Committee (on the authority of "one who knows") but 100—about three times that number.

But I will not now advocate so great—such an entire change. I will be satisfied if the present Secretary be retained, or any other similar person be appointed, to serve *for the love of Christ and of souls*, with the aid of a clerk who shall be paid according to the actual worth of his services.

In my judgment it is wrong—it is wicked—to take money contributed, much of it by poor widows and children, and other persons, to whom the contribution was a costly sacrifice—contributed for *exclusively* Missionary purposes—and appropriate it to swell the income of a city rector, or to incur any other needless expense.

Another "One who Knows."

THE CHURCHMAN.

New-York, Saturday, March 10, 1849.

"Easier a great deal it is for men by law to be taught what they ought to do, than instructed how to judge as they should do of law; the one being a thing which belongeth generally unto all, the other such as none but the wiser and more judicious sort can perform. Yea, the wisest are always touching this point the readiest, to acknowledge that soundly to judge of a law is the weightiest thing which any man can take upon him. But if we will give judgment of the laws under which we live; *first let that law eternal be always before our eyes*, as being of principal force and moment to breed in religious minds a dutiful estimation of all laws, the use and benefit whereof we see; because there can be no doubt but that laws apparently good are (as it were) things copied out of the very tables of that high and everlasting law; even as the book of that law hath said concerning itself, 'By me Kings reign, and' by me 'princes decree justice.' Not as if men did behold that book and accordingly frame their laws; but because it worketh in them, because it discovereth and (as it were) readeth itself to the world by them, when the laws which they make are righteous." These words of the judicious Hooker may serve to assist us in the remarks we are about to make on a subject of the utmost importance to all the citizens of this State, and to Churchmen in particular.

A proposition is before the Legislature of New York to amend the Law relating to Divorces. A variety of new provisions have been reported by the Judiciary Committee, and as we are informed, the Bill has been twice read, and is now being discussed in the Committee of the Whole. One of the most objectionable features in the Bill is the following:—It proposes that in cases of *insanity, incurable or dangerous*, a divorce from the *bond of matrimony* may be granted, so that the other party may marry again. Against this the Journal of Commerce and the Courier and Enquirer have protested in spirited and able articles, and probably other papers have done the same. The insanity, to be sure, must have endured for five years, and be pronounced upon by the Supreme Court of the State. Provision, too, is made for the support of the party against whom the decree is made. A utilitarian, therefore, may say, that all the cautions have been provided which are necessary, and that the interests of both parties are properly secured by this enactment. It comes recommended by the Report of the Judiciary Committee, and must be supposed to have been maturely weighed and advisedly adopted. It appears, however, that loose as the law of Divorce is in some of the States of our Union, *no such provision is contained* in the laws of any of them. To the State of New York is the bad pre-eminence assigned of being the *first* to enact so monstrous a provision. The Revised Statutes of 1830 allowed divorces *a vinculo matrimonii* for *one* cause alone, in accordance with the word of God; and this feature has, we believe, been preserved unimpaired to the present time. What has induced so respectable a body as the Judiciary Committee of the Assembly, to introduce such a sweeping overthrow of the former system, we cannot conjecture, and should like to be enlightened by a perusal of the document in question.

We shall now briefly offer some reasons for adverting to this topic. Every true Churchman is deeply interested in the question. On the permanent endurance of the Marriage bond, in accordance with the laws of God, depend the whole happiness and welfare of society. Hallow and enforce it by civil enactments and by the discipline of the Church; and social peace and happiness abound with the cultivation of virtue and morality. The tone of public sentiment is elevated and purified; and while the heads of families, and the Christian matrons of the State set examples of constancy, fidelity, and purity, the youths and the maidens learn to love their excellences, and to imitate their virtues. Relax these sacred bonds; and let the union of the sexes be regarded as a thing indifferent, dependent on the fancy and the caprice of individuals;—to be lightly formed and as lightly broken off—and at once the foundations are laid for innumerable evils to the body politic. Soon will Marriage become a mockery, and virtue a bye-word; passion will rule instead of true affection, unrestrainable in its impulses, but transient in its duration; treacherous as the quicksand, and unstable as the storm-tossed waves.

Knowing the evil propensities of man's nature the Church has done all that in her lies to instruct her children in their several responsibilities when entering into the married state. In her Preface to the office, she warns them solemnly, as in the sight of God, as to the emotions and affections which should possess them, and heaps epithet upon epithet, that she may set before them the varied duties and relations they are about to assume. Vows and promises, pledges and covenants, brief it is true, yet fraught with deepest meaning in every word, are uttered and reiterated; and when they have solemnly pledged themselves, each to the other, *as long as life shall last*, she declares, in the words which the Holy Ghost has taught her, "Those whom God has joined together let no man put asunder." In her view, no change of time, no alteration of external circumstances, no ravages of disease, no alienation of intellect, can sever this Divinely-constituted bond;—the only exception is that allowed by our Lord Himself. And the General Convention, by a solemn resolution, passed May 26, 1808, sanctioned this rule, and forbade the Ministers of this Church to unite in matrimony any person who had been divorced, unless such divorce had been granted on account of the criminal conduct of the other party.

Thus, then, a painful conflict between the religious dictates of conscience and the stern enactments of the State authorities would at once be caused by the passage of this law, and the consequences are too obvious to need further elucidation. And why should this liberty be allowed? Is it to gratify the wishes of the virtuous, the affectionate, the well principled? Do they seek this easy dissolution of the marriage tie? Does the man lose all his former tenderness for the partner of his bosom, because in the mysterious Providence of God she has been deprived of reason, and can no longer act as his comforter, and his counsellor in the varied paths of life? One instance of manly courage and manly devotion can supply the answer. We have doubtless recently read with glowing hearts and moistened eyes of that intrepid spirit, who, to save his maniac wife, whom a chain prevented from escaping, burst with more than giant strength from those who would have detained him; leapt onward through stifling smoke, and devouring flames, and falling ruins; and succeeded at the cost of grievous suffering, in bearing unharmed from the burning mass her who, notwithstanding her affliction, was dearer to him than his own life. Such is man's constancy, when heartfelt and true. Shall we assert that a well principled and affectionate woman needs this boon? We may not say this of woman, whose errand is mercy, whose vocation is charity, whose life is devotion: whose gentle voice best soothes the suffering and the sorrowing, and whose tender hand most efficaciously moistens the parched lips, and cools the fevered brow: whose long nights of patient watching and burning anxiety are amply rewarded in the end by one grateful smile and one kind word of heartfelt gratitude. Could such a one cast off the ties of affection and the vows of fidelity; leave the husband of her youth to the mercenary hands of strangers because the light of reason is eclipsed; and heartlessly seek her happiness in the love of another? We trow not.

Why then is this liberty demanded? Because experience teaches us that the *lawlessness* of human nature continually seeks gratification in paths and ways forbidden by the divine law. It would have no rule but its own wilfulness, no guide but its own impulses, no object but the gratification of its own selfishness. Hence the unhappiness of wedded life—the sad details with which our journals abound—the degrading exposures which are brought to light in our courts of justice. "Lightly and unadvisedly" have the parties pledged their vows; carelessly and irreligiously, have they received the nuptial benediction—they think only of the present and are heedless of the future—passion soon expires, and leaves naught but dust and ashes—external charms and attractions fade or satiate, and nothing remains to engage the fickle heart—destitute of holy affections and insensible to the claims of religious duty they spurn the dictates of duty and morality, tear asunder with rash violence the chain with which they are bound—and the result too often is misery, ruin and death.

And as a means to this end the convenient plea of insanity is to be set up. This is an affection of the mind so subtle and mysterious, that to describe it clearly and ascertain its nature fully, has been, and still is, an almost inscrutable problem to the most profound and skilful of the medical profession; as well as to the ablest and most practised jurists. In matters of mere property the nicest discrimination is required in order to avoid the commission of injustice, and to determine fairly the mental condition of the subject of the enquiry. How greatly then must the difficulty be enhanced when the whole life of a wedded pair for five years is to be exposed to the scrutinizing gaze of a court and a jury: when the most unsuspecting declarations of love and confidence; the gaiety of one hour, or the moodiness of another, may be perverted by distrust or prejudice into proofs of insanity: when the voice of malignity may secretly whisper suspicions, and the gestures of affected commiseration cause doubts and apprehensions never to be effaced. The very possibility of such an event will poison the sources of domestic peace; embitter the moments of joy with sad forebodings and sickening fears; and cause the most painful anxiety and unceasing watchfulness. If under the present system, restricted as it is, frauds are continually perpetrated, what horrors may we not expect, if the gate should be opened as widely, as the proposed law contemplates? Let either party once form the design to loose the matrimonial bond by means of this legal iniquity and then the course will be easy and the end inevitable. A chain of evidence will soon be furnished by designing men which nothing can resist; means may be adopted to wear the patience and rack the spirit, exactly adapted to produce the desired result; and then, when the net has been skillfully spread, and the snare cunningly laid, the unhappy victim will find with agony inconceivable, that he or she is declared incurably insane.

Put temptation in the way of men, and they will inevitably yield to its influence, unless they are governed by the lofty motives of probity and religious obligation. Open this door to the violation of a divine precept, on account of the supposed hardness of the case, and the Legislature must, if it would be consistent, grant relief on account of hopeless infirmity, or incurable disease, and every other cause which may render one party or the other incapable of fulfilling the duties of their relation. We may declaim against the tenets of the Fourierites or the Socialists, yet if this law be passed, a great barrier against the influx of the torrent will be removed, and it may become impossible to resist its fury. If men assume to themselves the power of dispensing with the law of God, no matter by what name those may be called who assume it, whether a Pope or a Legislature, and how specious soever the pretext which they allege—the results will be the establishment of a monstrous tyranny over the consciences of those who fear and revere that Law, and the final subversion of all true virtue and sound morality. The eternal rule of right cannot be violated with impunity: it avails not to pass human enactments, if man's selfishness, lawlessness, depravity, or impiety are cast into the form of statutes, and called by the name of 'Legal Acts.

We trust sincerely, therefore, that the enactment before us will be promptly rejected by the Assembly; but if unhappily it should pass that house, we hope that not only Churchmen, but all who value the sacredness of the marriage tie and the existence of social virtue and domestic purity, will forthwith petition against it, as a violation of God's law, as most injurious to the common weal —as a gross outrage upon every principle of religion, of humanity, of affection and of truth.

THE POOR.—*Free Church of the Good Shepherd.*—Messrs. Stanford and Swords, No. 139 Broadway, will receive on behalf of the subscriber, any donation of clothing, or funds, for distribution among the Poor.

Instances of suffering, which make the heart bleed, are daily presented to notice in the Parish, and the smallest aid will be most thankfully acknowledged. R. HOYT, 117 Madison St.

The Rev. Edward Y. Higbee, D. D., has been elected a member of the Diocesan Missionary Committee, in the place of the Rev. Edward N. Mead, resigned.

We understand that the "Eulogium on the Life and Character of Thomas Clarkson," by the Rev. Alexander Crummell, published here some time since, has been republished in England with an Introduction by W. T. Blair, Esq. Speaking of the period of Mr. Crummell's life, when he determined on studying for the ministry, Mr. Blair thus expresses himself:

"Returning to New York, he now desired to devote himself to the ministry in connection with the Episcopal Church; and wishing to complete his education for the sacred office, he sought admission into the Theological Seminary, which was open to young men destined for the Episcopal Church throughout the American Union. But here the cruel prejudices of his country again encountered him. His application created quite a sensation in New York, it being the first instance of a negro—one belonging to a race that is deemed ceremonially unclean—having applied to share the honors and advantages of the privileged caste. His Bishop sent for him, and remonstrated with him on his pride and presumption; and because he would not quietly withdraw, and tamely submit to a most unworthy prejudice, he struck his name off the list of candidates for ordination."

Bishop Onderdonk published a full account of his erasure of Mr. Crummell's name, soon after it occurred, in the Churchman. This account is subjoined; and as an erroneous impression may have been made on the minds of very many of our English brethren, and it is right that the facts in the case should be made known, we ask the favor of a republication in the columns of the "English Churchman," the "John Bull," the "Guardian," and other of our exchange papers. We may also add, that we have it on the best authority, that the course of the Bishop was entirely approved by the Rev. Peter Williams, the Rector, by the Church Wardens and Vestrymen, and (it is believed) by the congregation generally, of St. Philips' Church, all colored persons, and well acquainted with Mr. Crummell.

From the Churchman of Nov. 2, 1839.

MR. EDITOR,—You are aware that the case of a recent candidate for orders in this diocese, whose name was reported by me to the last convention as having been erased from the list of candidates at his own request, has been the subject of very free remark and comment in several of the public prints. I have been accused, in reference to it, by a person calling himself "An Episcopalian," of duplicity, inconsistency, and falsehood. As far, however, as I am individually concerned, all this gives me no trouble: and I shall certainly not enter the lists, in vindication of myself, with this anonymous accuser. Nor do I acknowledge any responsibility for my official acts to the readers generally of the papers which have thus lent and sold themselves to evil speaking and slandering. To my brethren and friends in the Church, however, of whose confidence and esteem I should regard it a great misfortune to be deprived, I feel that it is due to make a statement of the facts in the case, that they may be enabled understandingly to meet the misrepresentations of it which have gone abroad. This statement I ask the favor of making through your columns.

The individual whose name was erased by me from the list of candidates, as above noticed, is Alexander Crummell, a colored young man. He was admitted by me as a candidate for orders in November last. The expediency of colored candidates applying for admission into the Theological Seminary was frequently the subject of conversation between Mr. Crummell, his pastor, the Rev. Peter Williams, and myself. I uniformly expressed myself to this effect:—That I had personally no objections to a colored candidate having the advantages of the Seminary; but that the subject was one of very peculiar delicacy, and in consideration of which great prudence was necessary in order to avoid the doing of serious injury to colored persons, where it was intended to benefit them; that considerations of the highest and holiest nature required that the subject should not be allowed to agitate our ecclesiastical bodies; that it was one in which the comfort, happiness, and best interests of the colored people required that they should repose much confidence in their friends; and that if he would leave that matter to me, I would see that it was disposed of in such way as, all things considered, should be most for his comfort and his interests. Meanwhile two highly respectable presbyters of this city had been kind enough, at my request, to consent to direct Mr. Crummell's studies, and he was also apprised that the professors of the Seminary were willing to aid him in their respective departments. These views and arrangements appeared to be entirely satisfactory to Mr. Crummell, as they certainly were to Mr. Williams. The same views, and similar arrangements, had previously been satisfactory to another colored candidate, now the Rev Isaiah G. De Grasse, deacon. Unwilling to disturb the peace of the Church, he, at an early period of his candidateship, withdrew all idea of entering the seminary, prosecuted his studies under your direction, was ordained, and is now a highly respectable clergyman.

I was unapprised of any change in what appeared to have been the feelings and views of Mr. Crummell, when, much to my astonishment, at the meeting of the trustees of the Seminary, last June, a member presented his (Mr. C's) memorial, requesting to be admitted into the Seminary. I purposely avoided taking much part in the discussions which grew out of this memorial; but stated to the board, as I thought was due to Mr. Crummell from the view of his character and qualifications which I then supposed myself justified in entertaining, that if they should think it right and proper to admit a colored man into the Seminary, I considered the applicant before them one in whose case it might with great safety and propriety be done. The memorial was referred to a committee who were to report on the following day. From the remarks which were elicited in the debate, and afterwards made in conversation, I was satisfied that the prayer of the petitioner would not be granted, and that certain injury to him, and probable detriment to the Church, would arise from subjecting the matter to farther discussion. I therefore sent for him, and had an interview with him, prior to the next meeting of the board. I expressed my great regret that he had so far violated the duty of a candidate for orders as to have taken so important a step as sending in his memorial without consultation with his diocesan, with whom rests the canonical "superintendence of candidates for orders." I told him that there was no prospect of his request being granted, and that nothing but injury to himself, and danger to the peace of the Church, could result from the farther prosecution of it; and advised him, very particularly and earnestly, to ask leave to withdraw his petition. He expressed great regret at the step which he had taken, and said I would do him a favor, if I would, in his name, ask leave to withdraw it. Before, however, the meeting of the trustees, he wrote me a letter in which he revoked his request to have his memorial withdrawn, and desired that it might be left to take its course. The result is well known. The committee reported a resolution that the prayer of the petitioner be not granted, and the resolution was adopted by the trustees.

A few days after, Mr. Crummell called on me, and labored under great excitement of feeling in consequence of the result of his petition, and ended by requesting that I would erase his name from the list of candidates for orders. I replied, in substance, that I would not take advantage of his excited state of feeling, by immediately erasing his name, although the disorderly spirit, disregard for canonical allegiance, and evidence of unholy tempers, which he manifested, would fully warrant me in so doing; but would suspend action on his request until the following Wednesday; he, meanwhile, having the opportunity, if he chose to embrace it, of any farther communication on the subject which he might desire to have with me. I carefully avoided, however, pledging myself to any ultimate course, choosing to hold the whole matter in suspense, for such action as circumstances might indicate as the course of duty. I also was particular to caution him not to misunderstand me, by supposing that my hesitation arose from any other motive than regard for himself, or that I considered his continuing to be a candidate as a matter of any special interest either to the Church or myself. It was on his own account—lest he should take a step of which he might afterwards repent—that I wished to interpose, and save him from the consequences of his own impetuosity. He signified that his own mind was made up, that he could no longer continue to be a candidate, and left me.

Wednesday passed, and I learned nothing farther from Mr. Crummell. A day or two afterwards, however, he called to return a book which I had lent him; and in the course of conversation observed, that he supposed it was too late to say any thing on the subject of his candidateship. I replied, that in accordance with my uniform desire and endeavor not to act unkindly or precipitately, I had not yet erased his name, and was then willing to consider the subject as still open for any communication which he might wish to make. He said that there was a number of respectable colored Episcopalians at Providence, Rhode Island, and among them friends of his own who would be glad to have him as a pastor. He, therefore, expressed a desire to be transferred, as a candidate, to the Diocese of Rhode Island. I told him that I should be unwilling to give him a letter of dismission unless I was previously apprised by Bishop Griswold that there was a call in that diocese for the services of a colored clergyman, and that he was willing to receive Mr. Crummell as a candidate. I advised him to write to his friends at Providence, and get them to consult with Bishop Griswold on those points: and stated to him that I would still suspend action on his request to be discontinued as a candidate, until there was time to be apprised of Bishop Griswold's opinions and wishes in the premises. I also told him that I was about to leave town on a visitation of several weeks, and that if he should hear from Rhode Island, he might communicate with me on the subject by letter, while I was away, or personally after my return.

I went on my visitation, and heard nothing from him for more than a month. A letter then reached me, in which, without any reference to the circumstances above detailed, he requested the license which the canons require candidates for orders to have before they can act as lay-readers. In reply, I reminded him of the position in which he then stood—that I had still before me his request to have his name erased from the list of candidates for orders; and that I had consented to postpone acting upon his request until he could receive such intelligence from Rhode Island as would justify me in transferring him thither. I further stated to him that I had waited a reasonable time for such intelligence, and would expect to decide on his case on my arrival home. I also declined giving him the license he requested, on the ground that in the existing state of his case I could not, with propriety, do any thing that might imply the permanency of his candidateship.

Soon after my return to the city, Mr. Crummell called on me, and expressed a desire to be still continued as a candidate for orders, although he had taken no steps in relation to a removal to Rhode Island. I told him that I was not yet prepared to let him withdraw his request to have his name erased; but wished him, as a necessary preliminary to my doing so, if I did so at all, to address a letter to me stating his reasons for having requested me to erase his name, and also his reasons for now wishing to withdraw that request. In about a week I received from him such a letter.

I may safely leave it to the sagacity of your readers to judge of the propriety of the especial care with which I deemed it proper to treat such a subject.

Soon after Mr. Crummell wrote the last mentioned letter, there appeared in the Colored American, the New York American, Zion's Watchman, and probably other papers, attacks on the trustees of our General Theological Seminary, and on myself, for the decision made by those trustees on Mr. Crummell's case, and for my real or supposed connection with that case. This altered essentially the ground on which he stood. His name was connected with a newspaper attack on the authorities of his Church; and in such a way as to give high probability, and almost certainty, to the general impression in the Church that he was a party to that attack. I need not tell you, Mr. Editor, nor any other enlightened churchman, that a candidate for orders, be his color what it may, unless he disavow connection with such a procedure, and manifest proper sensibility for having been drawn into it, and this as publicly as the connection has been put forth, ought to be at once degraded from his rank as a candidate.

An opportunity soon occurred for my conversing with Mr. Crummell respecting the course taken by these papers. He disavowed having had any knowledge of the intention to take such a course until it had been taken, and expressed his regret at the measure, and especially that he should have been the cause of a procedure so much at variance with the propriety and good order which so generally distinguish the conduct of our ecclesiastical affairs. I told him that his disclaimer and expression of regret were entirely satisfactory to me, and honorable to himself; but that the cause of truth and justice required something more; namely, that he should make that disclaimer, and expression of regret, as public as had been the use of his name in this newspaper attack upon the Church. I was, however, very particular in saying that I could not, and did not, ask any expression of regret on his part for the abolition or amalgamation sentiments which might have been intended to have been involved in the said newspaper attack. With those I had no concern. My only desire was that he should let the Church know that he regretted the connection of his name with such a disorderly movement in reference to the Church, in which he was under tutors and guardians, and subject to an especial ecclesiastical allegiance and responsibility, as a candidate for orders.—He had no hesitation in consenting to make public his disavowal of any participation in the offensive publication: but demurred about making also public the regret which he had expressed to me, and begged to be allowed time for considering that point. I allowed him time.

Soon after, appearances seemed clearly to indicate that, notwithstanding the wishes and efforts of the best friends of the Church to keep the abolition question, and kindred exciting questions, out of our ecclesiastical bodies, there was a determination in certain quarters to make this case the occasion for forcing them upon us. In this crisis I felt that a high responsibility devolved upon myself, and determined, by God's grace, not to shrink from it. I wrote to Mr. Crummell, and informed him that there were two conditions indispensable in order to my allowing him to withdraw his request—still before me—to have his name erased from the list of candidates for orders. The first was, that he should make public the regret, that he had expressed to me, that his name had been coupled with a newspaper attack upon the Church, in order that he might be exculpated by the Church, and I saved from the imputation of retaining among my candidates a young man of a factious, disorderly, and self-important spirit. The second condition was that he should promise to adopt no course or measure, as a candidate for orders, without my consent and approbation.

In reply, *he denied having ever expressed regret* at the use which had been made of his name! and in reference to my second condition, professed, in general terms, much willingness to submit to all counsels, admonitions, and regulations, to which the canons subject him, or which his peculiar relations evidently require. This general obligation was previously upon him, and he had grossly violated it.

The developments of character which this whole process had brought to light would certainly have justified me in removing Mr. Crummell, by an act of discipline, from among the candidates for orders, and making the canonical report of that act to the several bishops of our Church. I preferred, however—perhaps too leniently—the gentler course of taking into consideration his still pending request to have his name erased. I did so, and granted his request. BENJAMIN T. ONDERDONK.

New-York, October 29th, 1839.

THE MISSION TO CONSTANTINOPLE.—It is a sign of happy augury that the Church in various Dioceses seems to be waking from her apathy, and exerting herself more actively than heretofore, in the great duty of Missionary enterprise. We would, therefore, in a few words, call attention to the condition of the Mission to Constantinople. Bishop Southgate was sent thither with the solemn pledge of the Church for his support; and at the last meeting of the Board of Missions the sum of $4,000 per annum was voted him for the carrying on of his operations. He has not only been left to struggle, in a great measure single-handed, with the toils and difficulties which encompass him; but we have lately understood that he has been, and now is, exposed to the most serious inconvenience for want of the simplest necessaries of life. To what extremities he may have been reduced at this moment, we do not know, but fear there is too much reason for asserting that the implied good faith of the Church to her trusting son, has been sadly violated. Surely, then, the thousands among us who are interested in this good work are called on by every principle of Christian faith and honor, to come to the rescue without delay, and pour in their contributions, so greatly needed. And such as, by station and authority, are entitled to move, would do well (if we may so speak) to propose measures, whereby the recurrence of this state of things, so disgraceful to the Church, and heart-breaking to one of her most faithful servants, may be guarded against for the future.

PROGRESS OF UTILITARIANISM.—*The advantages of having a House of Worship.*—The journals of the day inform us that "the railroad celebration at Brattleboro' went off with much spirit." 700 persons from Boston were present—2000 persons sat down to a collation; and there was a ball in the evening. "The most hospitable arrangements had been made by the people of Brattleboro' for lodging their numerous guests.—About 500 were received into the houses of the inhabitants, and the remainder were furnished with Buffalo skins, wrapped in which they reposed in the pews of the church, which was properly warmed and lighted for the purpose."

This is not quite so bad as the turning of venerable Abbeys and Cathedrals into mews and hostelries and riding schools, by Cromwell's officers, but it is a long stride towards it. We observe that the building in which this abomination was committed, (for it does not appear to have been a case of necessity but a deliberate arrangement,) is called *a church*; yet we hope, nay, we are confident, it is not an *Episcopal* Church. Brattleboro' is in the diocese of a Prelate who is not behind any one in outward reverence for sacred things, and than whom there is not a greater observer of forms and ceremonies. If, therefore, there is an Episcopal Church edifice in Brattleboro', we are sure the people have too well learned of him to defile the house of God by huddling 1500 persons in it. We had a few years ago to deplore the desecration of a sacred temple in a neighboring diocese, and that too immediately after—on the very day of—its solemn consecration. But the feeling of utter disgust that the occurrence caused in all right minded churchmen—and the prompt expressions of such feelings, have had the effect, as we believe, to prevent a repetition of the offence. N. Y. M.

We congratulate the Diocese of New Jersey on the convalescence of its beloved Bishop as announced in an extract from The Missionary, under the head of Diocesan Intelligence: and we hope he may soon be enabled to resume his Episcopal visitations and other duties with his wonted activity, fidelity and zeal. We gratefully acknowledge the receipt of the Sermon on the "Beauty of Holiness," and purpose to notice it more fully next week. We have also received "Nurture," with the Catalogue and Prospectus of St. Mary's Hall, Burlington.

The inauguration of the President of the United States took place on Monday, 5th inst., at 12 M., at the capitol in Washington. His address is simple, distinct, judicious, and patriotic. We earnestly pray that he may be enabled to pursue, undeviatingly the course he has marked out: that peace at home and with foreign nations may be unbroken: and that the land may abound in plenty and prosperity. The cabinet arrangements were not completed at the last accounts.

We are very highly gratified to learn that the premium of fifty dollars offered by "The Association for improving the condition of the Poor"—see their advertisement in the Churchman of 26th August last—for the best Tract on Economy, &c., has been awarded to the Rev. Mr. Cox, Rector of Zion Church, in this city. This is not the first time our worthy brother has won such a distinction for himself. Tract No. 79, of our Tract Society, was written by him and is a prize Tract. He has also been successful on other like occasions.

Erratum.—In the article signed One of Three Hundred, on the first page, second column of the article, instead of "demands exultingly of the proud Bishop of Rome," read, *in presence of the proud Bishop of Rome.*

New Publications.

ESSAY ON THE UNION OF CHURCH AND STATE, by *B. W. Noel, M. A.*, Harper & Brothers.

We are much indebted to the publishers for an early copy of their very neat reprint of this much talked of work. As we intend to notice it hereafter at some length we shall only say at present that, in some respects, we agree in the authors views—especially in his estimation of the injury resulting to the Church from the legislation of a radical and infidel majority in the House of Commons. His theology, however, is a vapid mixture of Puritanism and Latitudinarianism, and his historic notions are derived from Gibbon and Mosheim for the early Church, and Neal, Hallam, Brodie and Hetherington for the modern. We hope that Churchmen will buy and read this book to confirm them in the faith which they happily hold; and Low Churchmen to learn to shun heresy and schism.

IMPORTANT DOCTRINES OF THE TRUE CHRISTIAN RELIGION explained, &c., by *Rev. S. Noble*, with an Introduction by *George Bush*. New-York, John Allen, 8vo, 485 p.

A neatly executed republication of an English work. It inculcates the tenets of "another gospel," the revelations of Swedenborg, and contradicts all the fundamental doctrines of the Catholic faith. Still it is valuable as an earnest exponent of this modern system.

To Correspondents.

"S.," "Ebenezer," Catholicus," "E. M. P.," "M. S." "Subscriber," "Rector," and "Anglicanus," are received.

"H. W. S." shall appear in our next, being received too late for this week.

We think the idea of "Catholicus Musicus" a very good one, but his present communication is not definite enough for insertion. We therefore return it.

"Inquirer" is under consideration. We doubt, however, whether the subject, in the broad way in which he puts it, is proper for the Churchman. It would be more suitable for an essay.

Domestic Intelligence.

NEW YORK.—*Episcopal acts by the Bishop of Maryland, acting by the request of the Standing Committee of the Diocese of New York.*

First Sunday in Lent, Feb. 25.—*Morning*—In Emmanuel Church, New York, confirmed 15 persons.—*Afternoon*—In St. Luke's Church, Brooklyn, confirmed 13.—*Evening*—In Calvary Church, Brooklyn, confirmed 45.

Friday, March 2.—St. Mark's Church, Williamsburgh, confirmed 15, (including one sick person in private.)

Second Sunday in Lent, P. M.—Confirmed 13 in St. Philip's Church, New York.—*Evening*—22 in the Church of the Epiphany.

An Ordination was held on Sunday Morning last, —one of "the stated times"—by the Bishop of Maryland, acting for this Diocese, in Trinity Church, in this city, when the Rev. Cornelius R. Duffie, John C. Sterling, and Henry B. Bartow, Deacons, were admitted to the Holy Order of Priests, and Mr. Henry Norman Hudson, and Mr. Alonzo G. Shears, lately a minister among the Methodists, were ordained Deacons. Morning Prayer was said by the Rev. Benj. I. Haight, D. D., and the Rev. Mr. Walton. The Sermon was preached by Bishop Whittingham. Mr. Walton presented the Candidate for the Diaconate, and Dr. Haight those for the Priesthood.

The Bishop having spent the last two months in this city and vicinity, returned this week to Baltimore. We understand that on this and his previous visit, he has confirmed over Four Hundred Persons. He returns in June, when he is expected to visit some of the Country Parishes.

WESTERN NEW YORK—*New Churches.*—We learn with much pleasure, that new church edifices are nearly completed at Niagara Falls, Niagara county, at Clayville, Oneida county, and one in progress of erection at Nunda, Livingston county, at McLean, Tompkins county; and that subscription papers are, or are to be, in circulation to erect churches at Pulaski, Oswego county, at Vienna, Ontario county, at Mexicoville, Oswego county, and at Cortlandville, Cortland county.

Confirmation.—Bishop DeLancey held a second Confirmation for St. John's church, Vienna, on Sunday morning, Feb. 25th. The services were held in the School House in East Vienna. Prayers and the confirmation preface were read by the Rev. Mr. Wheeler, the Missionary of the station, and the Bishop preached, and confirmed *five* persons. The Bishop preached also in the afternoon.—*Gospel Messenger.*

NEW HAMPSHIRE—*Central Convocation.*—This Convocation met at St. Paul's Church, Concord, on the 22d ult. The exercises were conducted under the direction of the Rt. Rev. Carlton Chase, D. D., Bishop of the Diocese. The first service was held on Thursday evening. Prayers were read by the Rev. John Kelly, of St. Michael's, Manchester, and a sermon was preached by the Rev. Edward F. Putnam, of St. Andrew's, Hopkinton.

On Friday forenoon, the clergy assembled at the Rector's study, and spent the time in conference, receiving from the Bishop many valuable suggestions as to the manner of discharging their parochial duties, and as to measures suitable to advance the cause of Christ and his Church in their several parishes. In the afternoon, a service was held in the church. The Rev. Edward F. Putnam read prayers, and the sermon was preached by the Rev. John Kelly. In the evening, the Rev. John Kelly read prayers, assisted in the Lesson by the Rev. Edward F. Putnam, and the Bishop preached.

In this Diocese, our soil is hard and our climate cold, morally as well as physically; but our Church is for no particular latitude; and we believe that the time will come, by the blessing of God, when many bleak hills of New Hampshire will be crowned with her temples. But that she may enlarge her borders, her clergy must be men of stout hearts, willing minds, and self-denying tempers; and her laity must hold up the hands of their ministers by great sacrifices.—*Christian Witness.*

NEW JERSEY.—The Bishop of the diocese, though, by God's benignant answer to the prayers of His faithful people, nearly recovered from a second, and far more serious, illness—for which he humbly asks that they will join their thanks with his—is not permitted to make himself responsible, as yet, for the customary appointments of the Vernal Visitation. The most of it, he hopes to make, as heretofore, in April; and the remainder, as soon after as may be. What he asks of his reverend brethren is, that they will pardon his omission (for the first time in nearly seventeen years,) of the canonical notice; and allow him to arrange with them, for his several services, by letter; the preparation for catechising, confirmation, and the like, going on as usual. He further asks the continuance of the prayers, for which he feels himself so much indebted: that, with renewed and re-invigorated health, new measures of devotion to the Master's service, may be granted.—*Missionary.*

St. Mary's Hall and Burlington College.—The Catalogues of these two Institutions, for the Winter Term, contain the names of 160 pupils, at the Hall; and 127 at the College.

The Summer Term, at each Insitution, opens on Tuesday, May 1, (St. Philip and St. James.) Prompt and punctual attendance is strictly required. Numerous applications for admission have already been received.

Apply to the Bishop of New Jersey; or to the Rev. R. J. Germain, Principal, St. Mary's Hall; or the Rev. J. W. Bradin, Head Master, Burlington College.

Closing Exercises.—The examinations, and other exercises, at the close of the Winter Term, will occupy Thursday, 22d, Friday, 23d, and Tuesday, 27th of March, at the College; and Saturday, 24th, Monday, 26th, and Wednesday, 28th, at the Hall.—*Ib.*

ALABAMA.—St. Stephen's Church in Eutaw, Ala., a handsome and very church-like building, with seats for two hundred and fifty persons, was consecrated by Bishop Cobbs on the 25th of November last. The religious services were continued three days: present, the Bishop, the Rev. Messrs. Wm. Miller, J. S. Marbury, M. J. Ellis, and the Rector, J. H. Ticknor. This is a bit of news I have seen in none of the Church papers; and it may be as well to remark, that under Bishop Cobbs' administration, the Church is steadily flourishing in Alabama.—*Banner of the Cross.*

FLORIDA.—We have received the Convention Journal of this Diocese for 1848, and hope to give some account of its contents in our next.

Notices.

CHURCH OF THE GOOD SHEPHERD.

Corner of Market and Monroe-Sts.

LENT SERVICES. THE POOR.

In addition to the three services on Sundays, and the regular Thursday-evening services, at this Church throughout the year, there will be service on Tuesday evenings, at 7 1-2 o'clock, and on Wednesdays and Friday mornings, at half past 6 o'clock.

In another column will be found an appeal in behalf of the suffering Poor, that daily crave assistance from the undersigned, who too often has but a prayer or sigh wherewith to alleviate affliction. May the spirit of Christian benevolence move the hearts of those that have abundance, to help the widow and the orphan, and all the worthy that are sorrowful and destitute. R. HOYT.

The Proposed Fair,

In aid of the funds of the Seaman's Mission, will be held on Thursday, 12th of April next. Ladies interested in this Mission, are respectfully solicited to contribute their handy work, and use their influence to make the collection of articles as extensive as possible.

Contributions may be sent to the following Ladies:

Mrs. Lindley M. Hoffman, 153 Hudson st.
" Rev. Dr. Whitehouse, 120 11th street.
" Edward Haight, 25 East 14th street.
" J. T. Adams, 75 East 15th st.
" J. Davenport, 62 Lexington avenue.
" D. A. Cushman, 9th Avenue, near 20th st.
" Capt. A. Proal, 95 Spring street.
" Geo. C. Morgan, Pike street.
" Charles Ely, Brooklyn.
" Rev. Dr. Lewis, Montague Place, Brooklyn.
" Rev. D. V. M. Johnson, Brooklyn.
" C. Haight, cor. Wayne & Grove st. Jersey City.

N. B.—Editors of the Church Papers in neighboring Cities are requested to insert the above.

☞ The Rev. Francis Vinton, D. D., Rector of Grace Church, Brooklyn, will preach in *The Church of the Crucifixion*, in Eighth st., near Astor Place, on Sunday evening, March 11th, in behalf of the establishment of the Church in California. A collection will be made. Service at half past seven o'clock.

"P. E. Church Missionary Society for Seamen in the City and Port of New York."

A stated monthly meeting of the Board of Managers of this Society, will be held in the S. S. room of the Church of the Ascension, on Monday evening next, 12th inst, at half past seven o'clock,

THOS. P. CUMMINGS, *Recording Secretary.*

N. Y., March 10, 1849.

Acknowledgments.

DOMESTIC MISSIONS.

Since his acknowledgement of the 27th ult., the Treasurer has received the following contributions:

From St Luke's ch, Germantown, Pa, 36 50; St John's West Baton Rouge, La, 25; Grace ch, New Orleans, La, 1; a lady Christ ch, New Orleans, 5; St John's, Norristown, Pa, 24; St John's, Georgetown, D C, 41; Brownsville, Pa, anonymous for California, 60; Van Buren, Ark, 50; for Californian Mission, Grace ch N Y, 550; from an old fashioned Episcopalian, for J D Wolfe, 10; Tithes of a Clerk, 25; St Paul's Sing Sing, N Y, 45; St Paul's ch, Troy, 76 22. Total for California Mission, $706 72.
General purposes, 68 00.

THOMAS N. STANFORD, Treas.,
New York, March 6, 1849. 139 Broadway.

FOREIGN MISSIONS.

The Treasurer acknowledges the receipt of the following sums since his report of 27th ult.:

From St Peter's ch, Monroe, Conn, 2 84; E R, a little girl, Frederick, Md, for Africa, 4; Anonymous, Brownville Pa, Africa, 50c; Constantinople, 50c; Grace ch, Petersburg, Va, for Africa, 36 12; do Miss B M Page, for education, Athens, 30; ch of the Ascension, to be added to collection, 20; S S St Stephen's ch, Portland, Me, for Africa, 7; S S St Peter's ch, N Y, for the ed of a boy to be named Hugh Smith, Africa, 10; Family mite box, 3 62; Christ ch, Frederick par, Millwood, Va, 45; All Saints par, Frederick, Md, for Mrs Hill's school, Greece, 20; do, do. for China, 20; do do 3d an. payment, ed. Upton Beall, Africa, 20—60; St John's ch, Georgetown, D C, half 41; Trinity ch, Upper Marlboro, Md, 4 80; do for Constantinople, 20c—5; St John's ch, Norristown, Pa, half 24. Total $269 58.

J. SMITH ROGERS, Treas.
New York, March 6, 1849. No. 2 Park Place.

THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of 27th ult.:

From "M," donation, 10; St James ch, Birmingham, Conn, Rev. T T Guion, 7 12; Samuel Davis, subscribed, 2; Total, $19 12.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treas'r and Agt.,
New York, March 3, 1849. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer acknowledges the receipt of the following sums since his report of 27th ult:

From "M," Donation, 10; Miss E. McLeod, to constitute her a life member, 10; St James ch, Birmingham, Rev. T. T. Guion, 4; Samuel Davis, subscriber, 2. Total $26.

THOMAS C. BUTLER, Treas'r and Agt.
New York, March 3, 1849.

FREE CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

"From Friends," 20; From a member of the ch of the Ascension, 1; by Mrs M. A. B., from a friend, 5; by Messrs Stanford and Swords, from a member of St John's Chapel, 10.

LOT JONES, 77 Second Avenue.

N. B. Further donations, being greatly needed, are respectfully solicited, and will be thankfully received. They may be left with Messrs Stanford & Swords, 139 Broadway, or at his residence.

New York, March 3, 1849.

PROTESTANT EPISCOPAL CHURCH MISSIONARY SOCIETY FOR SEAMEN, NEW YORK.

The Treasurer acknowledges the receipt of the following sums since date of last report, 12th ult.

Wm Van Norden, donation of Bills for Printing, 4 50; E H Gillilan, donation 10; Through F. H. Trowbridge, E A Porter, 2; J Bange 1; S. C. Southmayd 1; T S 50c; Albert Southmayd, 1; Timothy Trowbridge, 1; J Abrams 3; Through J Neilson jr. J S Carpender, an., 5; G A Sabine, M D, an 5; through Lieut T B Ellison, H P Morgan an 5; Henry H Cox, donation, 5; through N M Stratton Horatio Allen, donation, 5; Wm. A. Smith, an 10; Coin from ship's boxes, 50c; Collection at St Ann's Church, Brooklyn, after sermon by Rev. Dr. Vinton, 65 60; do at St John's ch Brooklyn, after sermon by Rev. Dr. Vinton, 21 88; Wm N Seymour, dona. 25; Mrs Banyer 10; Miss Jay, 10; T B Coddington, an. Subs. 2; Seamen of U. S. Navy, through Capt. Sands, 100; collection at St. George's Church N. Y. Rev. Dr. Whitehouse, 56 09; collections in the boxes N. R. Chapel for the mission, 4 55. Total $354 62.

J. DAVENPORT, Treasurer,
March 3, 1849. 10 Platt street.

Advertisements.

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Friends and Fortune; a moral Tale, by Anna Harriet Drury. 1 vol. 12mo. paper cover, 50 cts; cloth, 75 cts.

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Poetry.

For the Churchman.

To the Memory of E. G. W.

WHO DIED NOV. 18TH, 1848 IN THE THIRD YEAR OF HER AGE.

How she was loved, that baby girl, the darling little thing
Who round your neck in fond embrace, her dimpled arms would fling;
How sweet her words were wont to fall upon the list'ning ear,
Those broken words of infant glee we never more may hear.
Now we may strive in vain to catch the sound of little feet,
In vain to see the cherished form we always used to meet·
The rooms that echoed to her mirth, how desolate they seem!
The past with all its joy and grief, how like a vivid dream!
Gone from this earth, forever gone, her brief existence o'er,
The home where she was treasured so, shall be her home no more.
She was the loved of loving eyes, the light about their path,
The music of their dwelling, and the sunlight of their hearth,
No cloud had rested on her face, no shadow on her brow,
The pet, the plaything of us all, how we shall miss her now!

How they will miss their precious child, the playful fondling tone
With which she sought to make her wants, and little wishes known.
The infant face that greeted their's on each successive morn,
The merry voice that broke their rest with daylight's earliest dawn.
And then, when evening closes in upon the shortened days,
How they will miss her joyous glee, and all her winning ways.
Gone like the rainbow's brightest tints, her's was no lingering death,
She died as fragile rose-buds die with Autumn's chilling breath.
As falling stars that disappear in all their glorious light,
So did she leave this earthly sphere, so faded from our sight.
Gone from this world of sin and care, freed from all future pain,
Ah, no! they would not, if they could, recall her back again!
No, no! they may not grieve the loss, though bitter tears will fall,
While yet they miss their cherished one, the plaything of us all!

And we, who stood beside the font, and breathed the sacred vow,
As fell the pure and holy wave upon her infant brow.
What visions dawned upon us then of bright futurity,
Of days of future happiness, that never were to be.
And Hope, her golden sunbeam's light across our fancy cast
Those beams that since have fled, and left a shadow on the past—
And now we lay the treasur'd form, the loving and caressed,
Beside her own ancestral dust, in calm repose to rest.
Gone from the earthly casket here, a pure and precious gem
To grace an everlasting crown, a heavenly diadem.
Leaving all perishable things! why should we mourn her fate?
Gone to a brighter, better home, a holier, happier state.
The fearful trust is at an end, she needs our prayers no more,
Our treasure is in Paradise—our sacred charge is o'er!

G. W.

Selected Matter.

Thornton's Oregon and California.

May 27th—Thunder storms seemed to be frequent in the region of country in which we were encamped at this date. We had a most tremendous one on the previous night. The clouds gathered in threatening and ominous blackness, rising to almost twenty-five degrees above the horizon, where they continued for some time in a very singular and disturbed state; the forked lightning leaping angrily and fiercely from cloud to cloud, the thunder bellowing in the distance. The angry and vengeful masses at length rolled up, and the storm rose to an unexpected height. In an instant, the swollen clouds seemed to burst, and pour a deluge of rain, with which the hill-sides and the plain were almost immediately flooded. Cataracts of fire fell upon the earth in lurid sheets, or ran along the ground in every direction, and with a light so intense as to threaten to blast the sight. Heaven's awful thunderbolts flashed along the ground or among the trees, rendering every object for a moment perfectly visible, and were then extinguished in more than midnight darkness. I was standing guard from eleven to twelve at night, during which time the storm spent its fury. The lightning sometimes, as I almost fancied, ran down my gun barrel, quivered at my feet, and then went out in hissing and darkness. The atmosphere was filled with a sulphureous stench. The heavens were sometimes one vast sheet of flame, the earth itself seemed to tremble beneath the tremendous voice of the thunder, that every moment increased, until it seemed to be loud enough to rouse the dead. It pealed, crackled, crashed, and bellowed in deafening sounds, that rolled in tumultuous eddies, and awed and hushed the very soul. For myself, I might have feared and trembled, as did the earth; but I did not think of it. Indeed, I altogether forgot to be afraid, for while the lightning was flashing around and above me, and the thunder rolling along the angry sky, or breaking in the most deafening peals upon my ears, producing the stunning effect of the almost simultaneous discharge of a thousand pieces of artillery, a sort of inspiration seemed to seize upon every faculty of my soul, and I exulted in the view of nature in her most terrible majesty. A mighty spirit stirred within me, and I stood wrapped and amazed, in contemplation of the splendid and sublime phenomenon—in beholding which I enjoyed emotions which were as irresistible as they will be impossible ever to be forgotten.

Ere long the rain began to abate its violence, and the retreating clouds gradually passed over. The muttering of the thunder became less and less distinct, and finally it died away in low, sullen growls, far off to the southern horizon. To present an accurate picture of the passing scene is as impossible as to paint the rainbow, or to throw upon canvass the inimitable hues of a magnificent and gorgeous sunset, as seen from the valleys of the West, or, in yet greater beauty, from the mountains of what will ultimately be known as the Pacific States. I cannot, therefore, believe for a moment that I have imparted to the reader those emotions and feelings wrought in my own breast.

The sergeant of the guard at length came round, and I was relieved from my post. Mrs. Thornton, who feels, in an eminent degree, strong emotions, when surveying aught in nature of terror or vastness, had been lying awake in our wagon, and enjoying a scene, which, from being at first beautiful, had become too terrible to be aught but sublime. In her Journal, she says:—"The scene was sublime, and I could not but rejoice that I was here to witness it.

After the excitement occasioned by the scene had in some degree subsided, a sense of my own infinite nothingness and unworthiness, possessed me. When I considered the Deity as careering upon the storm, and riding upon the wings of the wind, while the terrible lightnings seemed to struggle, that they might escape from his hand, and descend upon a guilty world, I was tempted to think, for the moment, that I was too insignificant, as compared with the immense objects that concern the Deity, and engage his attention, to receive any portion of his observant regard. Considering the subject, under the influence of emotions excited by such apprehensions, the language of David occured to me, "What is man, that thou art mindful of him; and the son of man, that thou visitest him?"

The morning dawned clear, cloudless and peaceful, and the returning light showed no traces of the previous night's storm and tempest, except that nature seemed to have put on a robe more fresh and green, and to have assumed an aspect more smiling and lovely than ever, as she turned aside the curtains of darkness, and showed her pleasant face, covered with new charms, and glowing with radiant beauties. * * * * (Page 47–50.)

June 14th—Sabbath—The morning was clear and cloudless, and at first quite cool, but about 8 o'clock the sun appeared to acquire new strength, and the air became warm and pleasant. Many of our faithful oxen were lying down upon the grass, quietly chewing the cud, as if they knew that the day was one of rest. My poor fellow Dake, however, came up and stood about, seeming not to realize that we proposed to spend the Sabbath in camp, and judging by his actions, he was evidently at a loss to know why he was not to be yoked. The weary animals, like ourselves, greatly needed rest. I was convinced, from my previous experience, that the emigrants would travel further in a month, by permitting their cattle to rest upon the Sabbath; and my subsequent experience but tended to confirm the opinion. I am persuaded, therefore, aside from moral obligation, that emigrants should carefully observe the Sabbath as a day of rest. The end cannot be attained by remaining in camp as many days in the month as there are weeks in it. The repose, to be permanently useful, must be periodical. To affirm otherwise would be as unreasonable as would be the affirmation that a man might, with impunity, omit to take his nightly rest, provided he was sure to sleep as many hours at the close of each month, as he would have done had he slept the usual time each night. Nor am I singular in these opinions; they are corroborated by the testimony of all the most thinking and observant travellers. Examinations before the British House of Commons also conclusively prove, if human testimony is worth anything, that oxen and horses live longer, and perform more labor when permitted to rest one day in seven.

The rest of the Sabbath would likewise greatly benefit the weary emigrant himself; and enable nature to restore the vital energies exhausted by the toils and fatigue of travel. A careful examination before a public institution in the City of London, employing about 2000 laborers, established beyond a doubt that men who rest upon the Sabbath, perform more work, and perform it better, than the same men do when employed every day. Many of the planters of the West Indies formerly worked their slaves upon the Sabbath, but at length abandoned it, because it was less productive. But, aside from this, the law of God is most explicit upon the subject: "Remember the Sabbath day to keep it holy." Nor will individuals, or a community, who habitually disregard the Sabbath, be blessed of God in their labors. France, when the Lord's day was abolished by public enactment, became an example of the truth of this affirmation. The history of ancient Israel, of western Europe, and that of the New England States are full of the most convincing and overwhelming proofs that social order and the supremacy of the law are maintained to an extent corresponding with the sacred observance of the Sabbath. * * * * (Page 74–76.)

We make the following extract for the benefit of our juvenile readers.—*Ed.*

Mr. Lard had left one of his dogs on the right bank of the south branch of the Nebraska, on the forenoon of the 19th. Poor Jowler, finding himself abandoned by his friends—if that is not a misnomer—had sat down upon the bank of the stream, and howled most piteously, and so loud that he was distinctly heard by us across the stream, which was there one mile and a half wide. Finding that he would not be sent for, he had swum the river; and came up with us during the night, almost starved, having been four days without food.

June 23d—The morning was foggy. We resumed our journey, however, at the usual hour, 7 o'clock. Proceeding along, in front of the wagon, I observed my grayhound, Prince Darco, and Jowler, exchanging morning salutations; and I noticed that Darco did not express himself in the frigid formalities of well-bred dogs of the "fashionable world," where one thing is said, while another is meant; but he gave his old travelling companion a warm and cordial greeting, that came up from the bottom of his heart, equivalent to a right "Good morning, Jowler, I am glad to see you." This was, indeed, very clearly expressed in that peculiar wag of the tail, and the inimitable twist which he was wont to give to his neck and head, as he opened his great jaws, and thrust out his long tongue, to lick the corner of his mouth, whenever he wished to testify his joy upon first meeting me in the morning.

Jowler, by a slight inclination of the head to the side upon which Prince Darco came up, and by slowly working the ears backward and forward, followed by a sluggish shake, as though they were being bitten by fleas, intimated that he was in good health, but that he felt very weak in consequence of his recent long abstinence from food.

"I observe," said Darco, "that you look very pale in the face."

"Yes, I am so weak that it is with great difficulty I can bark. I very much regret that I was so very unwise as to leave a comfortable kennel, well provided with an abundance of clean straw for a bed, and where I never lacked for a plenty of good flesh to eat, to follow my master into a country where I shall perhaps be without a kennel, and probably have nothing better than a dry bone to pick."

Here Jowler set up a most mournful howl; and although being behind, and the dust at the time flying in my face, I cannot affirm with truth that I saw him shed tears, yet he may have done so. Indeed, I felt the water come into my own eyes. Darco, however, resumed—

"Come, come, my dear dog, do not be so gloomy and desponding. I would fain comfort you, and inspire you with better hopes. We may have better kennels in which to sleep, and something better than bones to pick in the country to which we go. It is true, a dog is very unwise who leaves a pleasant and healthful kennel, to travel two thousand five hundred miles across arid deserts, inhabited only by sand-crickets and savages, to make his home in a country where his condition as to a kennel and fare will not be improved. But, my dear Jowler, we have proceeded too far to retrace our steps now; and as wise and prudent dogs, it becomes us to hope for the best."

"Wise and prudent, indeed," replied Jowler, somewhat snappishly, "I would like to have you show me a dog upon this road, who is wise and prudent. No, my dear Darco, do not deceive yourself by that sort of barking. The single fact that a dog is upon this road, without being tied neck and heels, and thrown into a wagon, and so carried along by the force of circumstances, proves that he is neither wise nor prudent."

At this moment, a donkey, belonging to one of the emigrants, came up, and joined in the conversation; having listened to the dogs, as he heavily and sluggishly walked along.

"For my part," said he, "I can contrive to pick up a few thistles by the way-side, and I do not doubt that I shall be able to obtain an abundance of them in the country to which we are travelling. I am told that it is famous for thistles."

"Who told you to speak, Mr. Long-ears?" said both the dogs, barking at the same time, and flying at him simultaneously, "you never saw a clover field in your life; and have tasted nothing better than the thistles of the old field in which you were born and bred. Of course, then, you can be satisfied with thistles, because you never knew what it was to have better food. We all know you to be an ass, and that a change of pasture cannot make your condition worse, but may result in making it better."

"Take that," said the donkey, kicking at Prince Darco, "and that for your impudence," he continued, as he kicked at Jowler.

Prince Darco, being a grayhound, was very quick in his motions, and he contrived to elude the meditated attack. But poor Jowler, being a cur, was more slow in his movements. In addition to this, he was somewhat broken in his mind and spirit by recent calamity and starving; just as I have elsewhere seen many a clever dog under the influence of adverse circumstances; and not being so full of life, vivacity, and energy, nor so watchful, he received, before he was aware of his danger, a most terrible stroke in the face, from the heels of the resentful beast. The blow made him howl most piteously; and clearly demonstrated that even an ass may sometimes inflict a severe stroke, when least expected. In fact, the incident, taken in connection with the practical working of some of the arrangements which I had made for the journey, in consequence of my own want of experience in certain emrloyments. determined me to have in the future progress of life as little as possible to do with donkeys. I shall, therefore, never raise one upon my farm, if, by any means, I shall be able to own one—a circumstance somewhat problematical. (Page 91–95,—Vol. 1st.

EARLY CHURCHES.—*Mr. Editor*:—I was much pleased to see, sometime since, a few notices of what, by your correspondents, were styled "Early Diocesan Conventions," These conventions were hardly diocesan, no such thing as a diocese existing. The nearest approach to it was the division of the colonies into districts, placed under charge of the Bishop of London's commissaries. The conventions noticed by your correspondents, consisted of the clergy of Massachusetts Bay and Rhode Island. When Dr. Cutler, of Christ Church, died, (1765,) the clergy who attended his funeral, determined to hold an annual convention at Boston, "to promote mutual love and harmony among themselves, and to assist each other with advice in difficult cases." The plan being approved by the diocesan, (the Bishop of London) the first meeting was held on June 27th, 1766. Fourteen clergyman attended; Dr. Carver was appointed moderator, and preached the first sermon in his church, (King's Chapel.) These conventions were held annually, for the space of nine or ten years. As I said above, the clergy of Rhode Island also attended, and hence the records as copied from Updike's "Narragansett Church." Your correspondent has rightly put a query after "Froutbeck's" name. Throughout Mr. Updike's book, the name is mis-spelt. It should be *Troutbeck*. He was the assistant at King's Chapel. When Mr. Commissary Price resigned Hopkinton, he was sent by the society to take his place, and remained until 1755, when the Bishop of London sent him to assist Dr. Carver. Dr. Carver continued to officiate till the 10 of March, when he suddenly received notice that the king's troops would immediately evacuate Boston. With only six or seven hours to prepare for his departure, he embarked the same day for Halifax, and arrived there the first of April. As he is generally accused of having carried with him both Church plate and Church records, let us see what he himself says: "This sudden movement prevented me from saving my books, furniture, or any part of my interest, except bedding, wearing apparel, and a little provision for my small family during the passage." Of course, the church was closed, though soon after occupied by the society from the "Old South Meeting House." The last convention of the clergy was held in 1774.—*Christian Witness.*

Clergy of the Protestant Episcopal Church

In the City of New-York, and its vicinity.

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Anthon, D. D., Rev. Henry, 2d Avenue, corner of 10th st.
Balch, Rev. Lewis P. W., 98 2d Avenue.
Bartow, Rev. Henry B., 289 Broadway, and Astoria, L. I.
Bedell, Rev. Gregory T., corner of 10th st. and 5th Avenue.
Berrian, D. D., Rev. William, 50 Varick st.
Berry, Rev. Joshua D., 142 Mercer st., and 639 Broadway.
Berry, Rev. Samuel V., 4 York st.
Blake, Rev. John, Chaplain U. S. Navy, 556 Broadway.
Brown, Rev. John W., 289 Broadway, and Astoria, L. I.
Carter, Rev. Lawson, 24th st., near Lexington Avenue.
Carter, Rev. Timothy J., 24th st., near 4th Avenue.
Clapp, Rev. Caleb, 6th st., 3 doors east of Avenue C.
Colton, Rev. Calvin, New York Hotel, Broadway.
Cook, Rev. Thomas, 276 Houston st.
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Stone, Dr., Rev. John S., next door to Christ Church.
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Payne, Rev. Henry, corner of Grand and Fourth st.
Reynolds, Rev. Charles, 50 South 8th st.

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